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THE USE OF THE OLD TESTAMENT IN CURRENT CURRICULA

THE USE OF THE OLD TESTAMENT IN CURRENT CURRICULA

ROBERT SENECA SMITH, Ph.D.
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In the Yale Divinity School

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IN GRATEFUL MEMORY OF
MY WIFE

EMMA KINGSLEY SMITH

(1883–1925)

whose courage and counsel
have been an enduring inspiration

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PREFACE

This book is the outgrowth of the author's practical experience with church schools, some eight years of teaching the Bible as literature at Smith College, and the teaching of religious education in the Divinity and Graduate schools of Yale University. In its present form it was offered to the faculty of the Yale Graduate School in June, 1927, as a Ph.D. dissertation.

As the author dealt with the problems connected with the selection, modification, and use of curriculum materials for church schools, he came to believe that the Old Testament had not been used as widely or as wisely as was befitting its literary beauty or its spiritual power.

It seemed worth while, therefore, to undertake a study which should point out with exactness the actual and proportional amount of Old Testament material that is used to-day in the most representative graded religious texts. It seemed necessary also to set up certain criteria by which the Old Testament usage in such texts could be qualitatively measured. Two of these criteria were taken from the field of Biblical scholarship, one from the field of psychology, and two from the field of curriculum construction. These criteria have been validated by reference to the authorities in the three respective fields. They had then to be applied to existing courses in order that it might be demonstrated that they were definite and usable tests by which materials could be qualitatively evaluated.

The investigation was undertaken with the hope that it might furnish a critical apparatus by which the use of Old Testament material in existing courses could be uniformly tested. It was

also hoped that the review of existing courses (114 in all) made by the application of definite criteria, together with the description and analysis of such courses, would serve as a guide to directors of religious education in the selection of curricula for their church schools. It was further hoped that the study might indicate certain significant trends in curriculum construction and that it might point the way to a more adequate treatment of the Old Testament in forthcoming texts. With these hopes, the book is published.

The author wishes to express his indebtedness to teachers in the church schools with which he has been connected or with whom he has conferred, to his students at Smith College and the Yale Divinity and Graduate schools, to Professor Luther Allan Weigle and Professor George Dahl, of the Yale Divinity School, for their criticism and reading of the manuscript, and to Mrs. Elizabeth Sheppard Lane for assistance in the quantitative part of the study and in the making of charts and tables.

R. S. S.

New Haven, Conn.
May, 1928.

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The values of the Old Testament for religious culture. How critical scholarship has made such values available. The place of the Old Testament in Christian literature. The necessity of adapting Old Testament materials to modern theories of curriculum construction.

The purpose of this study is confined to four major objectives: (a) the listing and the classification of the aims of series and courses; (b) the calculation of the exact and proportional amounts of Old Testament material used in each course; (c) the setting up of criteria by which the treatment of Old Testament material is evaluated; (d) the application of such criteria to every course in each series, with a description, analysis, and criticism of the same.

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These are designed to test the Old Testament usage at five distinct points: (a) the employment of the results of critical scholarship; (b) the acceptance of the standards of Jesus as a valid measure for the ethical and spiritual quality of the Old Testament; (c) the adaptability of the material to the so-called "social objectives"; (d) conformity to the principles of a graded methodology; (e) provision for progressive character experiences and conduct activities.

It is shown that these five criteria embody the points of stress in the fields of Biblical scholarship, educational method, and curriculum construction. That they are workable standards is illustrated by the way they have been used in evaluating the graded materials under investigation.

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Sixteen courses, constituting the series, are separately described, analyzed, and criticized on the basis of the criteria set up. In addition to the descriptive and illustrative method of reporting the findings, there are also given: (a) a table showing the results of the application of the criteria; (b) charts showing the actual and proportional amount of Old Testament material in each course; (c) a table showing the more frequently used Old Testament passages and books and the grades in which they occur.

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The findings of the investigation of the six series (114 separate courses) are summarized and the purport of certain tendencies is discussed: (a) on the whole these texts are "positive" to the first two cri-

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teria; (b) the child-centered principle of curriculum construction is gaining ground; (c) "social objectives" and the Old Testament have rarely been combined with success in the same course; (d) there has been a meager provision for conduct activities; (e) a few notable courses in Old Testament history and literature are available; (f) the use of the Old Testament in New Testament courses is insignificant and inadequate; (g) there is a steadily diminishing use of the Old Testament in the newer courses and among the higher grades.

A new type of Old Testament course should be developed along the line of certain trends disclosed in this study.

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Chapter I

PROBLEMS AND PURPOSES

Chapter I

PROBLEMS AND PURPOSES

There are at least five distinct reasons for an examination of the place of the Old Testament in a curriculum of religious education. Two of them have long been recognized. The others are relatively young.

I. The intrinsic worth of the Old Testament is unquestionable. Within its thirty-nine books there exists a veritable library of all types of literature, and its thought and style have profoundly affected the classics of the English-speaking race. If one should attempt to expunge from our English literature every trace of Old Testament influence, what remained would look like a flaming autumn hillside whipped by a driving storm.

Within this "ancient library," one finds a moving picture of the strength and weakness of the human race. Here is a description of the motives and conduct that are gathered up in the phrase, "human nature." One sees men and women behaving in all manner of ways. Portraits of individuals and groups, in almost every conceivable life situation, depict for us not merely the actions of men, but also the inherent and environmental factors which motivate their conduct. Hence, so far as "human nature has not changed," the Old Testament is a guide to the understanding of the ways and motives of men.

Of even greater value is its illuminating disclosure of the divine nature. In concrete fashion, there is set forth the story

of man's adventure for God, and of his slowly progressing appreciation of the divine character. To study this changing conception of the nature of Deity, from the earliest notions of Jehovah, where he is considered a tribal storm-god, to the magnificent ethical monotheism of the prophets, is to appreciate that the Old Testament is the sublimest record of man's spiritual evolution. The high level of this racial experience was reached when the prophets proclaimed that not only is Jehovah a being of righteousness and mercy, but that his purpose for all mankind is to build with its coöperation a righteous and merciful social order.

These and many other values are inherent in the Scriptures. But the point is this: the average person, without guidance, cannot fathom the treasures of this old library. If left to himself and to his copy of the Bible, he is likely to find it a veritable Pandora's box, from which he may let forth good or ill. He needs outlines and texts to guide him in his study. But if the makers of the curriculum for religious education to-day are gradually pushing the Old Testament off the stage, the men and women of to-morrow will become increasingly ignorant of its contents and unaware of its religious importance.

II. Scholars have unlocked the doors into the Old Testament and have made its treasures available. They have classified its contents according to the periods in which it was produced and have evaluated the source materials that were used in its composition. One can now compare and contrast, for example, the works of the prophetic and the priestly historians and thus account for a host of inconsistencies that were formerly confusing. Furthermore, critical scholarship has made it possible to trace from its earliest beginnings the evolution, within the Old Testament, of such religious ideas as the character of God, the meaning of life, the nature of sin, the problem of evil and suffering, and the goal of human society. A critical

comparison of materials has emancipated us from the notion that the Old Testament was dictated by God, or infallible in all its utterances, or that it is of equal moral or spiritual worth in all its parts. One can no longer speak of the God of the Old Testament or the ethics of the Old Testament. He must speak of the conception of Jehovah in a particular period of Old Testament history, or the ethics that are revealed in a particular book. One sees morality developing from the crude tribal ethics of the times of the Judges to the international good-will of Jonah; he follows the evolution of man's relationship with God from the days when Abraham decided to offer his only son as a sacrifice of blood (Gen. 22), to Micah's immortal summary of the divine will, "What doth Jehovah require of thee but to do justly, to love kindness, and to walk humbly with thy God?" (Mic. vi., 8). Thanks to historical and scientific scholarship, one can now see the Old Testament as a whole, can judge its parts according to the social and ethical situations from which they originated, and see the presence and purpose of God slowly and progressively moving through its pages.

But, again, the point is this. Despite the efforts that have been made to popularize and make available the results of the scholarly study of the Old Testament, the average person is ignorant of the real nature of the Scriptures, is suspicious of the terms "Biblical scholar" and "Biblical critic," and is afraid to apply the words "growth" or "evolution" to the Bible. The average modern man cannot read his Old Testament with his average grandfather's credulity, and not knowing that there is a truer way of interpreting it because of the work of the scholar, he does not read it at all.

III. The Old Testament was Jesus' Bible. It furnished the culture materials for his education. Its heroes were his heroes, its literature was his literature, and its poets and seers furnished the food for his spiritual sustenance. In judging Jesus,

therefore, one inevitably passes judgment upon the sources of his knowledge and power.

Jesus was familiar with the contents of the Old Testament. He took as his favorite title for himself, "The Son of Man," and as the slogan for his new enterprise, "The Kingdom of God," phrases which had been widely used in the ancient Scriptures. He identified himself with the social hope expressed by the prophet Isaiah. With respect to the Old Testament law, though he was anything but a legalist, he said that he had come not to destroy but to fulfil it. He used the Old Testament as a weapon in his fight against temptation. Its phrases were often upon his lips in great crises.[1] Its noblest ideas were the inspiration for many of his ethical and spiritual teachings. He expounded its precepts in his own village synagogue.

Jesus apparently expected and assumed that his hearers would know the Old Testament. He alluded to it frequently, but he did not explain his allusions. The New Testament writers, with minor exceptions, followed the same practice. As a consequence, there are many passages in the New Testament which are meaningless unless one studies them in the light of the Old Testament situations which suggested them. Jesus might have discarded the religion of his fathers, but, instead, he chose to use it and he built his gospel around and upon its structural ideas.

When the modern Christian teacher, therefore, speaks disparagingly of the Old Testament as belonging to an "old and outgrown dispensation" and craves a curriculum made up largely of New Testament and extra-Biblical materials, he is forgetting this time-honored fact to which his mind should be redirected. It was no mere rhetorical flourish in which Pro-

[1] Codex D gives the words which Jesus heard at the baptism in the exact terms of Psalms ii., 7, "Thou art my son, this day have I begotten thee."

fessor George Adam Smith indulged when he wrote, "That which was used by the Redeemer himself for the sustenance of his own soul can never pass out of the use of his redeemed." [2]

IV. The principle of the worth of present experience, as contrasted with the principle of the worth of ancient culture materials, has gained such headway both among secular and religious educators that the Old Testament is fast being crowded out of the religious curriculum. On the other hand the fact remains that these ancient culture materials are a systematized record of actual experiences. They came out of the life of men. And for such men in those distant times, they were "present experiences." Our problem now is to get them back into life—that is, to get into our present life what came out of life long ago.

But this process becomes very difficult whenever the ancient life situations are particularly remote from present interests and customs. This is true of a considerable amount of Old Testament material. The situations were Semitic and Oriental, not American and Occidental. They reflect a varied, but always a distant, social milieu—sometimes nomadic, sometimes agricultural, sometimes militaristic, sometimes nationalistic, and sometimes decadent. And for the most part the situations are adult. When, therefore, one sets out to select, from the Old Testament, materials that are suitable for the child in the progressive stages of his development, and attempts so to interpret and use them that they can be wrought into the texture of modern thought and present-day life, the task seems so colossal that one is tempted either to throw up his hands in despair, or else to fall back upon the conventional use of the Old Testament and turn away from current theories of curriculum construction.

[2] George Adam Smith, "Modern Criticism and the Preaching of the Old Testament," p. 18.

So it has happened that in a goodly number of the newer courses of the most liberal graded series, there is a positive dearth of Old Testament material. Furthermore, certain courses have been severely criticized because they were so heavily laden with Old Testament materials. Recent articles of the semi-popular type have called attention in an extravagant way to the hopeless inadequacy for Christian education of many of the Old Testament heroes and ideas. Certainly it is not without justification that one sets himself to examine what has been done with the Old Testament in the most widely used graded series and to ask seriously whither the present tendency is leading us.

V. Finally, the determining reason for this study is the fact that the proposed type of investigation has not hitherto been made. There are three books that have dealt with certain aspects of the problem and they are of sufficient moment to be singled out for special review at this time.

Professor Adelaide T. Case [3] has made a study of the distinctive positions of liberal Christianity and the educational objectives that are implied in the same, and has used these objectives to test the aims of leaders in religious education and of certain graded curricula. But she has not attempted to apply these objectives to Old Testament material, and her conclusions with respect to courses and series deal with broad general findings. The writer is indebted to her objectives, or "ten major standards," and has made use of them in setting up the criteria for this study.

Professor George Herbert Betts in "The Curriculum of Religious Education," has given the most thorough criticism that has yet been published of existing graded and ungraded religious materials. His "score card," used to evaluate the various courses, measures them on five points: content, literary

[3] Adelaide T. Case, "Liberal Christianity and Religious Education."

technique, pedagogical provisions for the learner and for the teacher, and certain mechanical features, such as paper, printing, and page arrangement. But the Old Testament material is not dissociated from the rest of the "content," and the problem of this study is only hinted at. Furthermore, the criticisms, valuable as they are, are general rather than specific, and there is no evaluation of the "Abingdon Week-Day Religious Education Texts."[4] This study is much indebted to Part II of Professor Betts' book, in which are discussed the principles by which the religious curriculum should be judged.

Professor A. J. W. Myers published a book[5] in 1912, in which he gave a résumé of the results of Old Testament criticism and an outline of Old Testament history, and then on the basis of certain "educational and religious presuppositions" made a list of the Old Testament materials which he considered suitable for use in the primary, junior, intermediate, senior, and adult departments. That is the significant part of his study. His treatment of the use of the Old Testament in the graded series is general and for the most part descriptive, and does not deal with the new Beacon series, the Christian Nurture series, and the Abingdon series.[6]

THE MATERIALS INVESTIGATED

The graded curricula chosen for this investigation comprise the following major series:

The International Graded Series
The Constructive Studies in Religion
The Completely Graded Series
The Beacon Course in Religious Education
The Christian Nurture Series
The Abingdon Week-Day Religious Education Texts

[4] This is one of the six series investigated in this study.
[5] A. J. W. Myers, "The Old Testament in the Sunday School."
[6] These three series had not been issued when Professor Myers' book appeared.

Each of these series is being widely used to-day in the more progressive church schools, and each is sufficiently differentiated from the others to warrant its special investigation.

The International Graded Series is an interdenominational enterprise and a pioneer in the field of graded lessons. It was jointly written, published and promoted by the Methodist Episcopal Church North and South and by the Congregational Churches. It is used by church schools in these and in other denominations.

The Constructive Studies in Religion originated in the brain of the late William R. Harper, who, with the aid of his associates on the faculty of the Divinity School at the University of Chicago, edited, wrote, and published the series. It embodies the graded principles of curriculum making and is committed to the liberal position in matters of Biblical interpretation and theological scholarship.

The Completely Graded Series is also an outgrowth of a pioneer movement in the graded-lesson field, and, like *The Constructive Studies in Religion,* was developed without the constraining hand of denominational interests. It is included in this study, however, because it has made a wide use of extra-Biblical material, and because certain of its courses are unique in aim and execution.

The Beacon Course in Religious Education is marked by those characteristics for which the Unitarian denomination stands. It is ultra-liberal in its Biblical interpretation and constantly aims to train its pupils in active service for human betterment.

The Christian Nurture Series is sponsored, edited, and written by the Protestant Episcopal Church. Its emphases are largely ecclesiastical, and its aims, as worked out in individual courses and lessons, are made to serve the central aim of loyalty and service to the Episcopal Church.

The Abingdon Week-Day Religious Education Texts are the most recent and most ambitious venture in religious curriculum building. They follow the principles which are generally accepted in the field of secular education. While they are designed for the week-day church school, in order to supplement Sunday instruction, they are being used increasingly in the Sunday sessions of church schools.[7]

THE PURPOSE AND METHOD OF THIS STUDY

This study has been carried on within the limits of four major objectives.

I. The first objective involves the listing and classification of the purposes or "aims" to which the editors and authors have committed themselves. The following types most frequently occur in the series, course, and lesson "aims" which are printed in the various series examined.

Some aims are strictly informational: "The aim of this course[8] is to give the child the ability to handle his Bible intelligently . . . and a personal acquaintance with those parts that are of interest to him, and the ability to distinguish between the various kinds of literature which the Bible contains."

Some aims are inspirational. They indicate that the author intends to use his material as a stimulus for emotional attitudes or habit responses: "Our first aim is to make the chil-

[7] There are other widely used series which are not included in this study. *The Lutheran Graded Series* resembles *The Christian Nurture Series* in its emphasis on the church year, but its educational effectiveness is mediocre. The *Westminster Textbooks* suffer badly in comparison with the *Abingdon Texts* on the score of pedagogical values. The *Group Graded Series* is not completed. The *International Uniform Lessons* and the *Improved Uniform Lessons* have already been critically investigated by W. E. Uphaus, "A Critical Study of the International Sunday School Lesson System," Doctor's Dissertation. Yale University Library.

[8] G. L. Chamberlin, "An Introduction to the Bible for Teachers of Children."

dren love, and even adore, the lives presented in this book."[9]

Some aims are quite definitely concerned with conduct activities: "This series[10] recognizes a training in religion which is more than mere teaching or instruction. There must be a development of loyalty to the Church, a fostering of the inner spiritual life and a constant practice in Christian helpfulness."

Other aims are complex. For example, the aim of one course for beginners[11] is "to lead the little child to the Father by helping him to know God as a loving, helping Protector; to know Jesus who is the friend and savior of children; to be able to distinguish between right and wrong; to show love for God by serving him and to know about the heavenly home."

It has seemed valueless to attempt to compute for an entire series the number of lessons that belong under each type of aim. That is beside the purpose of this study. What is of importance is the examination of the relation of these types of aims to the treatment of Old Testament materials. Such questions as the following concern us: Is the informational aim successfully achieved with Old Testament material? Do character or conduct aims fall short of realization in the lesson development? When the Old Testament is made to serve social aims, does its use seem labored or unwarranted? Is there, generally, an incongruity between the complex type of aims and the actual lesson treatment? In the detailed study of each course and series, such questions as these have determined the nature of the analysis and criticism.

II. The second objective is the calculation of the actual amount, in inches and words, of Old Testament material used in each of the courses of the six series; and the computation of the percentage of Old Testament material which appears in

[9] A. R. and E. M. Vail, "Heroic Lives."

[10] The Abingdon Week-Day Religious Education Texts." Editor's statement.

[11] F. W. Danielson, "The Little Child and the Heavenly Father."

such courses. This portion of the study is designed to show to what extent (quantitatively) the Old Testament has been used in these major graded texts and to indicate by charts whether there has been a diminishing use of the Old Testament in the more recent materials.

This procedure has involved the careful estimate of the total inch-space and word-content of every course. The words on typical pages and in typical paragraphs have been counted, and the final computation has been made on the basis of such a method of reckoning. Pages devoted wholly to maps or pictures have not been counted. Proportionate deductions have been made for parts of pages not completely filled with text.

The Old Testament portion of a course was estimated as follows: Those portions of a course which consist of the reprinting of passages from the Old Testament, together with the historical explanations and the exegesis of the passage in question, and also such questions, suggestions, illustrations, or projects as are directly related to any portion of the Old Testament, are all counted as Old Testament material. However, an Old Testament "Bible Reading," which is not used in the development of a lesson, and which is not reprinted, but is indicated only as a reference (e.g., Psalms, cxix., 9–16) is not counted.

The percentage of Old Testament material in a course is computed on the basis of the approximate number of words, rather than of pages or inch-space, because the size of the type, the size of the page, and the make-up of the page are quite unlike in different series and courses.

These findings are presented both with figures and charts for each course of every series, and are arranged in the order of the gradation of materials, from the kindergarden to the senior high school divisions. These findings are placed at the end of each series-chapter, but the discussion of the tenden-

cies they reveal is postponed to the chapter "Conclusions."

III. The third objective is the setting up of criteria. The immediate reason for their selection was the necessity of having certain standards of value with which to appraise the use of the Old Testament materials. These criteria were arrived at after an examination of the positions of writers in the field of Old and New Testament introduction and interpretation, and of writers who have dealt with the problem of educational objectives and curriculum construction for both secular and religious education.[12] A preliminary investigation of the graded series was then made for the purpose of determining which criteria had consciously or unconsciously affected the editors and authors in their choice of aims and in their treatment of the Old Testament materials. It was believed that only such criteria should be "set up" as had been recognized and utilized in some portions of every series. Such a study and analysis revealed five distinctive standards.[13]

But these criteria are more than an instrument to be used in this study. The writer has believed that if their validity could be established and their workability could be demonstrated, they might become useful guides for those who may desire to make a different and more extensive use of the Old Testament in forthcoming religious education texts.

IV. The fourth objective is a detailed examination of each series of lessons. This has been made series by series, course by course, and lesson by lesson. The criteria have been applied to the aim and to those lessons in which Old Testament passages occur. The Old Testament material has been considered in its relation to New Testament and extra-Biblical material, and specimen lessons, illustrating different types of lesson planning and construction, are criticized and illustrated.

[12] Cf. Bibliography, pp. 329–332.
[13] Cf. Chapter II. "The Criteria."

This part of the study will show what portions of the Old Testament have been utilized, their value for the grade and "aim" of the course in which they appear, and the degree of effectiveness with which they have been employed.

The following paragraphs, taken at random from the text of this study, will illustrate the manner in which the findings are reported:

"This course[14] is devoid of Old Testament material, with the exception of the fourth quarter, which is entitled, 'The Word of God in Life.' This title holds out some promise, and the aim for the quarter is both knowledge and conduct. But the treatment is disappointing. It is hardly more than a forced and somewhat imaginary description of the place of the Bible in the life of the Hebrew people and of Jesus. . . . For the most part, the lessons are material-centered, and their treatment is far removed from the normal interests of the adolescent."

"The aim of this course[15] is to 'stimulate boys and girls to do their own thinking and to work out their own problems in such a way as will make the Kingdom of God and their citizenship in it a vivid, powerful, and present reality. . . . . Citizen conduct, citizen choices, citizen habits, with respect to the home, the school, the church, the community, and national and world relationships must be woven into the life fabric.' This is a splendidly conceived social aim. The course sets out to be functional. It is not disappointing. Most of the data are modern and taken from present-day situations, but it is constantly reinforced by material from the Bible. The Old Testament is referred to thirty-two times in thirteen lessons, but these Old Testament references are integrated with the rest of the material and are well adapted to the age interests and aims of the course."

[14] Arlo A. Brown, "Christian Living," *International Graded Series.*
[15] Clara E. Espey, "Citizenship, Jr.," *The Abingdon Series.*

In addition to this descriptive method of reporting the findings, there is given at the end of each series-chapter a table showing where and to what extent the more familiar Old Testament stories and the more significant Old Testament passages have been used. There is given also at the end of each series-chapter a chart showing the manner in which the Old Testament material reacts to the tests of the five major criteria.

In the chapter "Conclusions," the findings for the entire body of materials investigated are summarized and the purport of certain tendencies, which the study has revealed, are discussed.

Chapter II

THE CRITERIA

Chapter II

THE CRITERIA

A special chapter must now be given to a description of the criteria used in this study. What they are, why they were chosen, and whether they have proved valid and workable instruments in the investigation are the points to be considered and illustrated. These criteria will be named "Criterion A," "Criterion B," etc., and hereafter will be so referred to in this study.

Criterion A. *The use that is made of Old Testament material should be in harmony with the prevailing standards of critical Old Testament scholarship.*

This criterion suggests that certain questions must always be asked. Does the lesson treatment show how, when, and under what circumstances the Old Testament passage in question was written? Is the lesson treatment fair to the facts as stated in the passage, or have they been amended to yield ethical or spiritual ideas that they do not contain? Has the allegorical method of interpretation influenced the lesson writer, or is the exposition of the passage made in a scientific spirit, with a mind always open to the facts and bent solely on finding their meaning? Is the pupil helped to see that the "authority" of the Bible rests upon *truth* which a passage contains, or is he left to assume that because a passage is *in the Bible,* it therefore has authority? Is belief in the "inspiration" of the Bible tied up with some theory of verbal inerrancy, or does the pupil perceive that the inspiring power of the Scriptures is the evidence of their inspiration? Is the pupil led on, through such a

discriminating study, to take a more reverent attitude toward the Old Testament than is possible for those who insist that the Bible is divinely authenticated in all its parts and of "equal value from cover to cover?"

In general, if the lesson treatment indicates that the Old Testament is the record of the unfolding religious experience of the Hebrew people and in its exposition of a passage makes use of the results of critical scholarship, then it meets the test of this criterion positively. But the treatment is regarded as negative when the Old Testament selections are chosen as if they were of equal value, and without reference to their literary form, their historical background, or their relative worth in the evolution of Israel's ethical and spiritual ideals.

That this standard is valid, and that there is general agreement among Old Testament scholars upon the main points involved, may be indicated by the following quotations:

> The Old Testament, as we now have it, is the result of a long literary process in which compilers and editors had a large share [writes Professor Bewer, of Union Theological Seminary]. Each book had its special significance for its own time. To trace the origin and development of the individual contributions, to see how they sprang out of the life and thought of the people, how they influenced the cultural development of Israel, and how they in turn were influenced and modified, until finally the one great Sacred Bible resulted, is a fascinating story.[1]

The necessity of using the critical method in Old Testament study is well argued by Professor James Orr:

> No one who studies the Old Testament in the light of modern knowledge can help being, to some extent, a "Higher Critic." For "Higher Criticism," rightly understood, is simply the careful scrutiny, on the principles which it is customary to apply to all literature, of the actual phenomena of the Bible, with a view to deduce from these such conclusions as may be warranted regarding the age, authorship, mode of composition, sources, etc., of the different books.

[1] Julius A. Bewer, "The Literature of the Old Testament," p. xi.

. . . One direct result of the application of the strictly historical and critical method to the Old Testament has been to bring out, as never before, the absolutely unique and marvelous character of the religion of Israel.[2]

Professor Badé has urged the importance of the historical method for religious education:

Two views of the Old Testament still contend for mastery among the adherents of Christianity. The one regards it as a sort of talisman, miraculously given and divinely authoritative on the subject of God, religion, and morals, in every part. The other regards it as a growth, in which the moral sanctions of each stage of development were succeeded and displaced by the next higher ones. . . . Refusal to recognize the obvious stages of moral progress by which Israel under the divine guidance wrought out its high destiny is to make the Old Testament a serious stumbling-block to those who need its passion for righteousness in their own lives. . . . The real source of disorder in our religious education is this artificial doctrinal coordination of different stages of moral development contained within the Bible. . . . For while in most universities and theological seminaries the substance and spirit of Old Testament scholarship find expression in terms adequate to the intelligence and needs of our time, the great mass of religious instruction outside exhibits little more than forced accommodation to the new standards.[3]

There can be no doubt that progress along this line will continue to be slow, for the mass of conservative laymen are afraid that the critical method implies the destruction of the Bible and of faith as a whole. Even those modern exponents of the historical method whose religious faith and whose love for the Bible are deep and warm, are regarded with suspicion.

Professor Fosdick believes there is a long fight ahead. He writes:

No well instructed mind can think of inspiration as a procedure which produced a book guaranteed in all its parts against error and containing from beginning to end a unanimous system of truth. . . .

[2] James Orr, "The Problem of the Old Testament," pp. 9, 10.

[3] W. F. Badé, "The Old Testament in the Light of To-day," Introduction, pp. xvii, ff.

But one who earnestly believes in the divine Spirit will be led by the new approach to the Bible to see that the Spirit of God was behind the process and in it.[4]

Usually it is easy to apply this criterion and to secure a clear-cut reaction to it. For example, in a lesson [5] dealing with Jacob, he is represented as playing a dastardly trick upon Esau. "Jacob used dishonorable means to clinch his bargain with Esau . . . tricked his brother . . . deceived his father, ran away . . . and was a fugitive because of his treason." His good qualities are also pointed out, but he is no whitewashed saint. The good and the bad are mixed in him. "Do not," cautions the "Teacher's Manual," conceal the cunning and the deceit of Jacob. Rather make plain how God was changing even so bad a man to use him for the larger purposes of his Kingdom." The entire lesson treatment is faithful to its source material, and consequently this lesson is "positive" to CRITERION A.

In another lesson, entitled, "Why the Kingdom was Divided," [6] the author does not even suggest that Solomon's selfishness and love of display, and the tyranny of his rule, were in any measure responsible for the division of the kingdom. Hence this lesson is "negative" to CRITERION A.

Another course for senior high-school students, "The Bible in Outline," [7] conforms to this criterion. In the preface, the authors state that they are interested in the book of Genesis, "because it illustrates the ancient Hebrew method of bringing together in one compilation the work of various older writers. . . . These different hands are easily discernible in the narratives of Genesis."

[4] H. E. Fosdick, "The Modern Use of the Bible," p. 30.
[5] *International Graded Series,* Grade VIII, Lesson 4.
[6] *Ibid,* Grade VI, Lesson 18.
Note: The position illustrated by the above quotations is substantiated by all the writers whose works are cited in the Old Testament section of the Bibliography.
[7] *Christian Nurture Series.*

In another series, a lesson on "Daniel and his Friends" [8] is placed after the chapter that deals with the persecution of Antiochus Epiphanes and the revolt of Judas Maccabæus. We read that "God sent the Jews at that time a helper who told them heroic *stories* of the olden time to encourage them to believe that God would surely deliver them. These *stories* were of Daniel and his three friends. We can understand how the Jews would have told such a wonderful *story* as this to cheer those who were under great temptation to give up their faith." (The italics are not in the text, but it is obvious that the author has embodied in this lesson the results of critical scholarship concerning the book of Daniel.)

Another course [9] contains a skillful portrayal of the evolution of the idea of Jehovah and of his moral requirements. Even the crude and warlike periods of Israel's early history have their important place in this long and painful process. So the author refers to the Song of Deborah to illustrate this point: "The deeds in this song are terrible, but only as the Hebrews are true to the ideas of God which they already have can he lead them forward and show them that he is kinder and greater than they thought." Such a course is positive to Criterion A.

Criterion B. *The Old Testament material, used in a curriculum of Christian education, should contribute to the understanding and the realization of the ideals of Jesus.*

The setting up of such a criterion necessitates the listing of the outstanding characteristics of the religion of Jesus. It is generally agreed that in his teaching and life he particularly stressed faith in the fatherhood of God and in the brotherhood of man. He himself trusted in God as the righteous and loving Father, and he believed in men as children of such a God and

[8] *The Constructive Studies in Religion,* "Heroes of Israel," ch. 34.
[9] *The Beacon Course,* "From Desert to Temple," p. 57.

possessing in potential form the character of their Heavenly Father. These principles he completely embodied in his own character and in his relationships with all sorts and conditions of people.

His gospel, furthermore, was both personal and social. He stressed the importance of living in the right relations with God and of completely doing His will. But he also made clear that the doing of that righteous will involved service and sacrifice for the welfare of all mankind. To this end he chose to follow the ideal of the righteous, suffering servant, which had been bequeathed to him by the noblest of the Old Testament prophets, and in his fidelity to that ideal he met his death upon the cross.

His gospel also was characterized by an insistence upon inwardness of thought. Both ethically and spiritually a man's real life is within—in his imagination, desire, and will. Murder, lust, lying, and every known sin, whose outward expression in conduct men decried and punished, Jesus pushed back into the realm of thought and motive and placed his condemnation on its presence there.

Furthermore, his gospel was for all sorts and conditions of men. Its scope went far beyond the customary boundaries of race or creed. It was cosmopolitan in its sympathies and universal in its sweep. No petty prejudices or partizan nationalism could stand in its presence and live.

In all these respects, and also in the manner in which he expected his gospel to win its way in the hearts of men, he stressed the principles of growth. His parables of the leaven, of salt, and of the "blade, the ear, and the full corn in the ear," are typical examples of his belief that the process of spiritual regeneration and of moral and social reform was to follow the laws of gradual and normal development.

In this regard, he was the spiritual as well as the racial

descendant of the prophets, and like his prophetic forebears, he eschewed all temptations to resort to catastrophic methods. To be sure, he is reported to have wrought miracles, but he did not perform them to provoke belief in his power. In fact, they were a hindrance to the appreciation of his spiritual and ethical message. He is also reported to have predicted in apocalyptic imagery the fate of his people and of his own return. But this was not his customary habit of thought or of speech.

Professor Case, of the University of Chicago, has stated that while not all

> liberal investigators agree exactly in their positive results, yet in what they regard as essentials [in the historic Jesus], there is, in the main, uniformity of opinion. It is commonly agreed that Jesus' own personal religious life should be made the basis for estimating his character and significance. [When we seek to discover the content of that religion which he actually embodied in his own life, and sought by example and precept to persuade others to realize for themselves, we find that] for him religion meant perfect fellowship with God and loyalty to the highest ideals of personal duty toward one's fellows. . . . The historically reliable and important features of his career are not his alleged display of miracle-working ability, but his impressive personal religious life. . . . As for his teaching, it was chiefly concerned with the establishment of God's kingdom. This means the realization on man's part of true sonship to God, who in his essentially loving attitude toward humanity was the Father. . . . The highest privilege for men lay in becoming sons of God through the cultivation in their own lives of this divine quality of love. . . . For the true son of God, heart righteousness was fundamental. . . . Jesus' teaching is fundamentally a message of salvation—not a salvation whose realization must be awaited in some far-away time, but a present spiritual possession.[10]

The point that Jesus is the spiritual descendant of the prophets is argued by Professor William Adams Brown, of Union Theological Seminary. He writes:

> Christ sheds light on the older revelations. God's revelations to Israel mean more to the Christian than to those who first received

[10] S. J. Case, "The Historicity of Jesus," pp. 23–25.

them; since he perceives the goal toward which they were moving, and so discovers meaning hidden from the men to whom they first came. . . . Beginning in exceptional communications to chosen individuals, the religious history of Israel culminates in the teaching of the great prophets of the eighth and following centuries, who saw in Jehovah the God of the whole world and fearlessly proclaimed the eternal principles of justice, mercy, and love. In their writings we find the universal ideal of Christianity anticipated and the foundation laid upon which its distinctive message rests.[11]

If the apocalyptic utterances that are ascribed to Jesus in two of the Gospels,[12] and the affirmation of Professor Schweitzer [13] and others that Jesus' emphasis was prevailingly apocalyptic, should seem a valid argument against the prophetic emphasis in his message, it may be said in reply that perhaps he used such language figuratively and as an accommodation to the thought forms of his time. Or, as Professor Macintosh, of Yale University, suggests, these pictures may have been "drawn under the influence of certain traditional notions as to what the Messiah must be." [14] That the problem is still unsolved is intimated by Professor Bacon, of Yale University, in a recent book, where he writes:

Jesus had held before them [his disciples] at the time when he warned them of his impending martyrdom, the promise of Daniel concerning the Son of Man. . . . Just how literally Jesus interpreted the symbolism of Daniel, I would not venture to say. There is nothing more difficult in the interpretation of this obscure type of literature [apocalyptic] than the question of how far it was intended to be taken literally and how far as poetic vision.[15]

We must leave the issue there. But we must not miss the point that Jesus' customary and major emphasis was prophetic. Nor must we fail to see that the point has great significance for

[11] William A. Brown, "An Outline of Christian Theology," pp. 49–50.
[12] Matthew xxiv and Mark xiii.
[13] Albert Schweitzer, "The Quest of the Historical Jesus."
[14] D. C. Macintosh, "The Reasonableness of Christianity," p. 146.
[15] Benjamin W. Bacon, "The Story of Jesus," pp. 272, 273.

this criterion. For if Jesus' emphasis is spiritual and ethical, and if he is the fulfilment of the prophetic ideals, then those portions of the Old Testament that can best serve the objectives of Christian education are the prophetic utterances, and not the stories of the miraculous or the catastrophic.

The point of stress in this criterion is that the spirit and message of Jesus are the touchstone to which the Old Testament must be brought. Professor Bower, of the Department of Religious Education in the University of Chicago, has well expressed this idea:

> The supreme criterion for the evaluation of all historical subject-matter in religious education is the degree it approximates the mind of Jesus and furthers the progressive realization of the ideals of the Kingdom of God in the larger and more difficult human situations of our times.[16]

In view of this criterion, one would seem warranted in including in a curriculum of Christian education four types of Old Testament material. The writer has arranged them in what he believes is the order of their importance.

1. Those portions of the Old Testament which are in harmony with the ethical and spiritual ideals of Jesus.

2. Those sections which are necessary for the understanding of the evolution of the religious and social ideals which reached their culmination in Jesus.

3. Those stories or characters or incidents which might serve as a foil for the clearer appreciation of the uniqueness of Jesus.

4. Those books or portions of books that have high literary or historical value, irrespective of their specific Christian content, and in the study of which the literary or historical features, and not moral or religious standards, are stressed.

The results which are discovered when this criterion is applied to materials in the graded series may be illustrated by

[16] W. C. Bower, "The Curriculum of Religious Education," p. 206.

five typical, but distinctive, examples taken from the body of this study.

1. A lesson for primary children, "David's Kindness to a Lame Man,"[17] is almost eloquently positive to this criterion. The lesson is filled with Christian-conduct values. David's unexpected tenderness to "this last member of a defeated house—this feeble-bodied, broken-spirited, exiled prince," could hardly fail, even in the hands of a dull teacher, to "arouse the child's sympathies for those who are in trouble."

2. In a course for senior high-school students,[18] the point is made that in Jesus' use of the Old Testament he stressed that which was spiritual and eternal. His frequent quotations from the scriptures show that he

> lived with them and thus was able to make them a living book to others. He did not handle them in a dull, mechanical fashion, but as furnishing motives for great action. The prophets appealed to him most. From them and the Psalms he quoted most frequently. . . . From the second half of Isaiah he explained his own mission. . . . But Christ felt the moral differences of emphasis in the Old Testament. He went beyond the letter. He was interested in the spiritual. In this way he "fulfilled" the law.

3. In a course for sixteen-year-old students,[19] the author writes:

> Jesus took little interest in the religion of the priests. In the age-long conflict between the priests and the prophets he sympathized strongly with the prophets. He liked their emphasis on right living. . . . As a boy in Nazareth, he dreamed of the future. . . . Into the fabric of his fascinating vision he wove the Old Testament teachings about the coming Day of Jehovah. "This world must *grow* better," he said. "Progress is the will of God for men. Men must help Him in a wonderful comradeship of service, until this world *becomes* a civilization of friendly neighbors." [The italics in this quotation are not in the text. They are inserted to indicate that

[17] *International Graded Series,* Grade III, Lesson 6.
[18] *Christian Nurture Series,* "The Bible in Outline," Lesson 36.
[19] *Abingdon Week-Day Texts,* "Jesus' Ideals of Living," pp. 27, 49, 50.

in the thought of the author, Jesus' emphasis was prophetic and not apocalyptic.]

The manner in which Jesus' message and spirit may be used to evaluate Old Testament material is illustrated in the following examples:

4. In the story of Jephthah,[20] for Grade III, the children are told that it is a story which "Jesus must have known and read." The Old Testament narrative of Jephthah is retold, with fidelity to the original source, up to the point where the ghastly vow is carried out. The children are spared that. Jephthah is pictured as a man of courage and of fidelity to his ideals. But the authors do not suffer the lesson to stop there. They add: "Would not Jesus, as he read this story, say to himself: 'Ah! that was a great man, Jephthah! If he had only *known* about God as his loving Father, then he could have given his daughter to God in some other way.'" Hence by this sharp contrast with the spirit of Jesus, the Old Testament story becomes a foil for the clearer appreciation of the Christian message.[21]

5. In a course for juniors, there is a lesson which aims to "introduce the books of Joshua and Judges, and to give an impression of the times of the Judges." The teacher is reminded that it is

> well continually to impress the children with the low moral standards of these early days of Israel and to let them feel that it was due to a lack of knowledge about God. If this background is kept before them, the children will be saved from the error of believing that the heroes in these early years are models for them to follow and admire, just because the stories are found in the Bible.[22]

[20] *The Constructive Studies in Religion,* "Walks with Jesus in his Home Country," Lesson 13.

[21] The writer believes that even such a treatment of the Jephthah story should not be used in the primary grades.

[22] *The Constructive Studies in Religion,* "An Introduction to the Bible for Teachers of Children," p. 50.

CRITERION C. *The Old Testament material should be used in such a manner that it can serve the social objectives that are to be found in Jesus' program of the kingdom of God, and the recognized social values in a morally progressive civilization.*

This criterion is suggested in part by the emphases upon social reconstruction that are being made by scholars in the field of Biblical criticism, Christian theology, and Christian sociology. Old Testament scholars have long been indicating that the high-water mark of Old Testament thought is to be found in the social prophets of the preëxilic and exilic periods, and in those portions of the remainder of the Old Testament, such as Deuteronomy and the writings of the prophetic historians, which bear the impress of the prophetic interest. Professor Bewer may well be quoted to illustrate this emphasis in the field of Biblical criticism:

> Amos saw the violation of the common moral law by a people who were most zealous in the performance of all religious rites. . . . He revolted against this practice. . . .
>
> "Not gifts to God, but justice to men" was his cry. . . . Hosea joined the idea of love with righteousness in the relation of man to man. That meant much for social ethics. . . . With Isaiah, social justice and social peace always remained fundamental. . . . In Deuteronomy, the great prophetic teaching of social justice was applied in detail.[23]

Similarly, writers in the field of Christian theology have stressed the social implications and applications of the program of Jesus. The following quotation from Professor Macintosh is typical:

> The most conspicuous feature of the Christian moral ideal is its social quality. . . . Jesus taught that a man should love himself and others as himself. . . . One may be more responsible for one's own spiritual development than for that of most others. . . . But as an

[23] J. A. Bewer, "The Literature of the Old Testament," pp. 92, 99, 116, 128.

ultimate end, one is no more important than another. . . . Full atonement is impossible without the at-one-ment, or unification of man with man in a universal brotherhood. Full atonement is thus not a fact of past history, but an ideal for the future, and in the end as truly a matter of social relations as it is of personal religious experience.[24]

The kingdom of God is interpreted invariably in social terms by modern writers in the field of sociology, who believe in the application of the Christian gospel to the life of modern society. In "The Reconstruction of Religion," Professor Ellwood discusses six elements in a "positive Christianity." He says that:

Positive Christianity will subordinate theological and metaphysical questions; it will be concretely ethical; it will be collective rather than individualistic; it will be active toward all human beings rather than contemplative; it will be constructive rather than negative, not so much a series of prohibitions as a definite positive program for both individual and social life; it will be coöperative in its spirit. . . . Positive Christianity must be a militant movement directed against all the forces that oppress and degrade men. It can have no patience with the idea that there is anything not subject to the Christian ideal of life. . . . It must make an aggressive effort to establish a society in which the ideals of justice, of fraternity, and of mutual service are realized.[25]

That this ideal is wrought into the very structure of the Old Testament, there was no doubt in the mind of Professor Charles Foster Kent:

Throughout its pages two dominant aims are clearly and consistently evident. The first is to make plain to men the ways in which they may enter into intimate acquaintance with God and find life and freedom in his loyal service. The second is to show them how they may live in right relations to their fellow-men and by united effort develop a perfect social order in which each may find supreme happiness and complete self-realization. The one aim is in the largest

[24] D. C. Macintosh, "The Reasonableness of Christianity," pp. 38, 159.
[25] C. A. Ellwood, "The Reconstruction of Religion," pp. 127–130.

sense religious, the other social. The Bible makes forever clear the absolute unity of these two aims.[26]

But this criterion is suggested also by writings on the theory and principles of education. Education is defined by some writers as adjustment to environment, or as learning to participate in the organized life of society. It is regarded by others as the acquiring of the capacity for adjustability to our constantly changing environment, the possession not only of skills, but of a certain elasticity and ingenuity of mind that appreciates and adjusts itself to the factors that make for change in society. It is regarded by still others as the gaining of knowledge and power in order to criticize existing conditions and to engage with one's fellows in recreating a better social order.

In the field of secular education, the most recent and unanimous expression of opinion upon this aspect of education is to be found in the composite statement on the "Foundations of Curriculum-Making," by the committee on the curriculum of the National Society for the Study of Education.

> The best conceivable forms of adult behavior represent goals toward which the education of the child must proceed. . . . All agree that the ultimate test of child training is the effectiveness with which subsequent situations are met by the individual so educated. . . . Expert analysis must be made both of the activities of adults and of the activities and interests of children. The data from adult life go far to determine what is of permanent value: the data from child life go far to determine what is appropriate for education in each stage of the child's development. Children's interests are of major importance, but unless the expressed interest is in something proved by social analysis to be desirable, or may be easily directed toward some activity that is desirable, it should be eliminated. . . . It is of paramount importance that the individual participate effectively in social life. He grows as an individual by appropriating the modes of behavior developed in society.[27]

[26] C. F. Kent, "Social Teachings of the Prophets and Jesus," p. 3.

[27] Twenty-Sixth Year Book of the National Society for the Study of Education, 1926, Part ii, pp. 12, 13. (The committee consisted of Professors Bagley, Bobbit, Bonser, Charters, Counts, Courtis, Horn, Judd, Kelly, Kilpatrick, Rugg, and Works.)

A similar point of view is reflected in the works of writers in the field of religious education. Professor Bower insists that the experience curriculum will be different from the traditional curriculum, and that it will bring together a selected and organized body of actual experience of children, young people, and adults. Such material should "lift the relations, functions, and responsibilities of life into prominence and get them reflected in the light of Christian ideals and motives." [28]

Professor Betts likewise argues that:

> religion has a very direct bearing on the quality and type of citizens found in a nation. Particularly is this true in a modern democracy, where the democratic principle extends not only to political matters, but to all kinds of social, industrial, and economic relationships. Democracy is still on trial . . . and society is anxiously looking to religion as one source of light in its perplexities.[29]

Professor Coe, a pioneer in his advocacy of the social theory of religious education, has stated the case in this fashion:

> When we ask a Sunday-school teacher what he is trying to accomplish with his class, the reply that we commonly receive is that he is endeavoring to make his pupils Christians. . . . But it must be clear that the vocation of the Christian is not to be as benevolent as an unbenevolent occupation permits, but also to recreate the social system that tends to restrict the sphere of good will in his daily occupation.

Professor Coe then goes on to classify the social issues as "social welfare, social justice, and a world society." [30]

When the analysis is made of the activities and interests of adults and the activities and interests of children, one finds surprising agreement among those who have written in this field. Herbert Spencer, in his "Education," [31] lists these major activities as health, one's vocation, parenthood, citizenship, and

[28] W. C. Bower, "Curriculum of Religious Education," p. 163, ff.
[29] G. H. Betts, "The Curriculum of Religious Education," p. 280.
[30] G. A. Coe, "Social Theory of Religious Education," pp. 57, 58, 59.
[31] Herbert Spencer, "Education," Chapter I.

leisure. Professor Bobbitt [32] elaborates the goals of occupational efficiency, citizenship (in which he makes a place for moral and religious education), physical efficiency, leisure, and social intercommunication. Professor Bonser [33] indicates "political life, social life, occupational life, and recreational life" as the major activities in which we must observe "not only what people do, but why they do what they do." He then adds, "Unless the curriculum provides means for education that affect the quality of behavior in its moral phases [i.e., behavior in these activities], it is inadequate in its most important function."

One of the most thorough analyses of the activities and interests of society is found in Professors Chapman's and Counts' "Principles of Education," [34] where the list includes health in its personal and social aspects, family life, with training in home membership and the duties of parenthood, economic life, with emphasis upon civic responsibility and civic habits, economic life, with special reference to its humanization, recreational life in its physical and artistic bearings, and the religious life as an activity in itself and also in its ethical and dynamic influence upon all the major activities.

This seems at first like a difficult criterion to apply to lesson aims and treatment, but the procedure is not impossible in actual practice. Its application to the series of graded lessons and the resulting judgments that must be made may be illustrated by the following typical cases, taken from the various texts under examination. Five illustrations must suffice.

1. "Kingdom Stories," [35] a course for eleven-year-olds, is based on a body of material which on the whole is as remote as any that could be found from the interests of the child and the

[32] Franklin Bobbitt, "The Curriculum," Parts ii–vi.

[33] F. G. Bonser, "The Curriculum and Curriculum Making," Art. in 26th Year Book of the N. S. S. E. Part ii, pp. 63, 64.

[34] Chapman and Counts, "Principles of Education," pp. 195–400.

[35] *International Graded Series.*

activities of the modern world. Its situations are ancient and adult, and as Miss Case [36] remarks, "The issues of the modern world are neglected." The aim of the course is social, "to show the consequences of right and wrong choices and to strengthen love of the right and hatred of the wrong." But the lesson treatment does not provide for the making of moral choices or for the expression in social conduct of ethical ideals.

2. "The Old Testament is like iron in the blood," is the hopeful beginning of another course for the senior high school, entitled "The History and Literature of the Hebrew People," [37] The aims also are full of promise. But the entire treatment is formal, abbreviated, and dry. It has no social "lift" in it. It is hard to see how a living interest on the part of the pupil can be maintained in the course or how it can serve any of the social objectives of the modern world.

3. Very different is the treatment in a course entitled "Obedience to God" [38] for eight-year-olds. Here the objective of health is provided for in two lessons. Daniel and his friends were not merely true to their religious convictions, but in their temperate use of food and drink they made their bodies strong. The seventh commandment is used to teach the necessity of pure thinking and clean living. The lesson on Joseph and his father is an excellent stimulus for worthy home membership.

4. "An Eight-Year-Old King" is the appealing title of a lesson [39] in Grade III of *The Abingdon Week-Day Texts.* Here the story of King Josiah is retold in a very human fashion. He is an eight-year-old boy. "Of course, he had some one to help him while he was young, but he knew that some day he would need to do his work alone. There were kings of other lands around him and Josiah watched them. When one of them did

[36] A. T. Case, "Liberal Christianity and Religious Education," p. 129.
[37] *International Graded Series.*
[38] *Christian Nurture Series.*
[39] *Abingdon Week-Day Texts,* "Everyday Lessons in Religion."

something that was harmful to his people, Josiah would say, 'I will not do that in my country.' " Here is presented a hero of peace, who worked not for conquest, but for the moral and social upbuilding of his nation. The "social-civic" aim is realized, for the lesson provides that the pupils shall find and do something to strengthen the life and build up the peace of the community.

5. Again, in "The Good Days of Nehemiah,"[40] the purpose is to help the pupil to "sense the problems that are involved in a coöperative enterprise, in the hope that they may be enabled to meet these problems when they arise in their own groups . . . and work with others for the common good." The lesson begins with a consideration of school problems, e. g., the "election of class officers where there is no class spirit." After the problem is aired, the work of Nehemiah is discussed, and then follows a consideration of the elements that must enter into any coöperative enterprise.

It must not be inferred from these examples or from the criticisms that appear in the series-chapters of this study that this criterion has been overlooked by editors and authors in the choice of their lesson aims and the treatment of their lesson materials. But in their endeavor to meet the test of this criterion they have usually avoided the Old Testament and have employed the New Testament or extra-Biblical materials.

Criterion D. *The Old Testament material which is used in a curriculum of religious education, should be suited to the comprehension and appreciation of the pupils in the grades or departments for which it is provided.*

This criterion embodies a principle which is universally recognized in secular education. It is an enlargement of the principle of apperception, by which is meant that "the pupil never

[40] *The Completely Graded Series,* "Hebrew Life and Times," Lesson 23.

makes an idea wholly out of new material. He understands the new only by relating it to the old. The pupil's instincts, his habits, his old ideas, determine the very meaning for him of any new impression."[41] Long ago the disciples of Herbart made this principle the basis of the first step in the method that bears his name. It is fundamental to the Project Method. It is basic in any successful type of teaching technique. The teacher must find out what the child knows and has experienced and build upon that.

But the principle goes farther. It makes clear that there are certain bodies of material and of experience that no teacher, however clever his method, could make intelligible to the child at certain stages of his development. It is not enough to try to present such truth in "terms drawn from the pupil's own knowledge and experience." One must recognize that there are types of material that *can not be taught* at certain points of the child's life. New materials must themselves lie within the compass of the child's understanding. A new experience must be for the child a possible experience. Otherwise, no matter how valuable a body of material may be in its knowledge or moral content, it is misplaced and ill-timed.

It might seem that in the field of religious education also this principle would be so thoroughly established that there would be no point in setting up this criterion. But Professor Betts estimates that more than fifty per cent. of Protestant Sunday-school children are using to-day the ungraded Uniform Lessons. These lessons use the same materials for pupils of all ages, although they make a "rather pitiful attempt to adapt some of the more difficult lessons to the younger children."[42] And despite the recognition on the part of religious education leaders that the curriculum must be child centered and not subject-

[41] Luther A. Weigle, "The Pupil and the Teacher," p. 104.
[42] G. H. Betts, "The Curriculum of Religious Education," pp. 332, 357.

matter centered, the Uniform Lessons are all Bible-centered. Furthermore, the *International Graded Series* were hampered in their origin and development by the traditions that had grown up around the Uniform Lessons, and every graded series, as this study will show, bears distinct traces of the influence of the subject-matter centered principle.

"The Teaching Work of the Church," a volume devoted to the report of a committee appointed by the Federal Council of the Churches of Christ in America and the General War-time Commission of the Churches, devotes several chapters to the principle embodied in this criterion. The following extracts will indicate the position of the committee:

> The fundamental principle of making the child, rather than the Biblical material, the center of interest, and building up the program of religious education on the basis of his developing activities and needs has all too long been ignored. [For the younger child, the] materials may be selected as far as practicable from the Bible. It should be kept in mind, however, that comparatively few of the Bible stories deal specifically with the problems of the little child's home life. [For the adolescent, the report advocates the introducing of] young people as widely as possible to the lives of great men and women—ancient Hebrews, early Christians, saints, apostles, missionaries, and those who in all ages have followed high ideals and served their fellowmen. [A large place is made for Old Testament biography, such as the lives of Moses, David, Elijah, Isaiah, Jeremiah, etc., but the report specifies that all these biographical studies must be] presented in such a manner as to raise in each instance the kinds of problems youth must grapple with [and to encourage] discussion of the possible courses of action, the motives which finally led to a decision, and the comparative values of results attained." [43]

The disregard of this criterion by the authors of religious education texts has led to confusion and is often accompanied by bad results. Professor Muriel Streibert Curtis, of Wellesley College, has argued and illustrated this point in her book,

[43] "The Teaching Work of the Church," issued by the Committee on the War and the Religious Outlook, pp. 64, 68, 91, ff.

"Youth and the Bible." She affirms that to attempt to teach Old Testament material to a pupil before he can understand or appreciate it is not only educationally useless, but morally dangerous. She writes:

> Before eight or nine years of age, children have no historical perspective, and it could only confuse them if we tried to give them any understanding of the age out of which certain of the Old Testament stories arose, or of the change and growth of men's conceptions of God. [She cites many experiences, of which the following is typical.] A four-year-old, to whom the story of Adam and Eve was read, asked, "Why did God tell Adam and Eve not to eat that apple?" Then, receiving no satisfactory answer, reflected, "I expect he wanted it for himself." Thus the net result of the story on the child was to show the God of infinite love and perpetual self-giving as a god of selfishness and greed.[44]

Illustrations of the disregard of this criterion or of the violation of it are not hard to find in the series investigated. Here are two, representing different types of such violation. The first is taken from a course for six-year-olds and the lesson bears the title, "Ezra's Prayer on a Long Journey."[45] In developing the lesson, the author tells a long and tedious story about rabbis, the temple, the exile, the longing to return to Jerusalem, the dangerous journey, and Ezra's prayer for help on the journey. One can be sure, without experimentation, that for the little child, such a lesson is a dead and dreary thing.

The second illustration is taken from a lesson on "Ishmael in the Wilderness." The course[46] is for nine-year-olds. Clearly, the Hagar-Ishmael story is both an adult and an ancient situation. How can a child of nine comprehend the jealousy that existed between Sarah and Hagar, or the relationship that existed between Abraham and his two sons, or the reason why Hagar and Ishmael were banished from Abraham's tents?

[44] Muriel Streibert Curtis, "Youth and the Bible," p. 90.
[45] *International Graded Series,* Grade I.
[46] *Ibid:* "Stories of the Olden Time," Grade IV.

The net result of using such subject-matter must not be overlooked. As Professors Betts and Hawthorne indicate:

> There is no more harmful educational folly than that of attempting to force upon children materials too advanced for their age, or out of their range of interest, or so distant from the requirements of their experience that they cannot be assimilated into thought, ideals, and action. The waste growing out of attempting to teach such unsuitable material does not all come from the inability to master the too difficult, or ill-adapted subject-matter. That loss is far exceeded by the harm arising from the attitude of disinterest, discouragement, and distaste for the materials thus employed. . . . There are in our Church Schools to-day literally thousands of discouraged and ambitionless children, floundering in a maze of half-learned materials, lacking all sense of mastery, and devoid of power of initiative and endeavor such as comes only from achievement. To them religion must seem an incomprehensible, dead, and dreary thing.[47]

But, happily, many of the newer courses in the graded series are frankly committed to this principle. For example, *The Christian Nurture Series* announces its aim in the following statement:[48] "The plan of teaching is determined more by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied." To what extent the aim has been adhered to will be indicated in the chapter on that series.

One of the newer courses in *The Constructive Studies in Religion,* "Stories of Shepherd Life,"[49] for seven-year-olds, may be cited as an illustration of a positive use of this criterion. The material includes reconstructed Bible stories and provides for drawing, modeling, spinning, weaving, and other methods of reproducing the life of a shepherd people. It also makes a large place for the "spontaneous dramatization" of incidents in Hebrew shepherd life. Both because of its selection of stories

[47] G. H. Betts and M. O. Hawthorne, "Method in Teaching Religion," pp. 139, 140.

[48] Prospectus of *The Christian Nurture Series.*

[49] E. M. Lobingier, "Stories of Shepherd Life."

and its methods of treatment, the course is well adapted to the interests and capacities of the primary child.

In using this criterion, the investigator must keep always in mind the characteristics of children and young people at the various age levels of their development. He must depend upon those who have written in the field of genetic psychology (cf. Bibliography) and upon practical experience with the materials and courses themselves. And he must constantly ask the question, Does this Old Testament passage, as it has been developed, serve as a stimulus for the intellectual or emotional or conduct response of the pupils, at the period in their lives when the lesson is being employed?

CRITERION E. *The curriculum of religious education should provide a graded and cumulative succession of conduct activities in which the pupil may engage as he passes through the progressive stages of his development; and in such a curriculum the Old Testament materials that are used must stimulate or suggest such activities.*

This criterion does not imply that the knowledge content of the curriculum will be cast aside. The pupil will still be provided with the records of the spiritual and ethical culture of the past. But these records will not be studied or mastered for their own sake. Nor does the criterion rule out the appreciation aim in the use of such materials. The pupil will be led, through the contemplation of religious ideas and of religious individuals, ancient and modern, to admiration and reverence. Religious feelings and emotional reactions, as well as the knowledge of religious truth, must still have their rightful place in the curriculum. But again, these religious responses will not be an end in themselves. What this criterion insists upon is something in addition to knowledge and appreciation—namely, the expression in habit and conduct of the truth that has been learned and felt. It insists that both in its spiritual and ethical

aspects the religion of the growing child shall become articulate in his daily life.

This point of view has been ably presented by Professor G. A. Coe in "A Social Theory of Religious Education." He writes:

> Instead of attempting to transfer to the child mind certain truths that we hope will enter into his experience in a vital manner in some indefinite future time, we help him to define, understand, and improve something that he is already doing and enjoying. There is no longer the deadly separation of knowing from doing, or of Christian doctrine from Christian experience. . . . The curriculum is to be a scheme of growth in social motives that are actually in operation as the pupil goes along. The essence of teaching, then, will lie in leading the pupil to make experiments in social living whereby he shall know for himself, not merely by the hearing of the ear, the meaning and the validity of the ancient law of love which is also the law of justice. With children as with adults, the doing of God's will is the true way to insight.[50]

This criterion, therefore, recognizes the importance of keeping a proper balance between the various elements that enter into the religious curriculum. It is not insisting that the entire curriculum should be devoted to activity projects. It recognizes that there is a large place for the cultural as well as for the practical aspects of religious nurture. But it does maintain that in the curriculum itself provision must be made for conduct activities as a valid and necessary part of religious instruction. It calls attention to the fact that any course or series whose aims are solely informational or appreciational, and which leaves to the local teacher the entire task of finding and planning appropriate expressional activities, has failed to meet the requirements of a balanced curriculum.

Furthermore, this criterion, by the use of the words "graded," "cumulative," and "progressive," calls attention to the necessity of keeping a proper balance between child activities and adult activities. Professor Dewey, in "The Child and the Curriculum,"

[50] G. A. Coe, "A Social Theory of Religious Education," pp. 82, 102.

has indicated the dangers that arise when one attempts to build a curriculum solely about the child. The "child's interests are fleeting." His "instincts are often in conflict." He does not know what to select out of the total mass of non-selected materials. He lacks the wisdom to place himself in those situations that would call forth the habit responses that adults know he ought to cultivate.

On the other hand, the religious curriculum in the past has been designed to prepare one for future life in heaven or at best for a future adult life here on earth. It has failed, perhaps more flagrantly that the secular curriculum, to assist the child to live his life on high behavior levels. It has conceived of "preparation for life" to mean preparation for adult activities. And the result has been a curriculum consisting of the records of the experiences and skills of adult life. Such a curriculum has not only ignored the child's present interests and development, but it has failed to see that the way to prepare oneself to live at some future time is to learn how to "live abundantly" in the present.

What is necessary is the bringing together of both child and adult activities and to use each in order to shed light upon the other. In speaking of the General Statement of the Committee of the National Society for the Study of Education,[51] the chairman, Professor Harold Rugg, of Teachers' College, Columbia University, writes:

> An orientation, which will encompass child interest and adult society, will produce a sound foundation for the school curriculum. Indeed, as the General Statement says: "The curriculum-maker is compelled to decide what use he shall make of the present needs, interests, and activities of children on the one hand, and of the results accruing from the study of society on the other. . . . The data from child life will go far to determine what is appropriate for education in each stage of the child's development." . . . The fundamental

[51] Twenty-Sixth Year Book of the National Society for the Study of Education, Part II, pp. 11, ff.

purpose of the school is to guide the child from infancy to adulthood. But the end point of growth—the problems, forces and institutions of individual and social life in adult society must not be minimized. . . . "Hence we shall guarantee that in each year of his education, the child shall meet situations which will draw him *out* to the fullest extent—situations, however, that will also draw him *on* toward a rich understanding of the maturing life in which he is engaging." [52]

Professor Rugg is speaking of secular education, but his point is particularly applicable to the curriculum of religious education. For Christianity in its spiritual aspects is essentially the same in kind for the child and for the adult. Personal prayer, social worship, trust in a friendly God, thinking through the meanings of life experiences and all the emotional reactions that are manifested in fear or worry or aspiration or ecstasy—all these are a part of the spiritual experiences of both children and adults. For example, when the little child sincerely prays, "Father, I'm sorry I was naughty today," and when the adult sincerely prays, "Almighty God, we have erred and strayed from thy ways like lost sheep," the experience of confession is the same *in kind*. And such prayers, like all spiritual experiences, must be learned experimentally, through a succession of graded and cumulative spiritual activities in which the growing child may progressively engage.

The same thing is true of Christianity in its ethical or social aspects. The qualities that make a man a good citizen in his community are the same *in kind* as those which make a child a good member of his play group. The characteristics that make a woman a Christian home-builder are the same *in kind* as those which make her adolescent daughter a coöperating member of that same home group. And, furthermore, such ethical and social experiences must be learned experimentally, through a similar succession of graded activities.

[52] Harold Rugg, "Curriculum Making: Points of Emphasis," 26th Year Book, N. S. S. E., Part II, pp. 147, ff.

But the crux of this criterion is, of course, its bearing on the use of the Old Testament. It is a body of ancient culture materials. Its records for the most part deal with adult experiences; and the social situations in which such adult experiences took place, and which in turn were modified by them, are foreign to modern thought and practice. Our problem is complicated. These Old Testament situations are remote both from modern child activities and from modern adult activities. What then can one do in the light of this criterion?

One must select out of the total body of Old Testament materials those portions that will lift the behavior levels of modern adult society and which at the same time will lift the behavior levels of modern child and adolescent society. Life must be viewed as a continuum. Professor Franklin Bobbitt, of the University of Chicago, might well have had in mind the religious curriculum when he wrote:

> The all-inclusive objective of education is to hold high at all times and ages the quality of human living. . . . Life is lived in the moving present. It is to be guided in the present. It is to be held high in the present. . . . But teachers, parents, children and youths must look to the entire seventy-year life-series of high-grade activities properly to appreciate what is good and wholesome for any one of the age-levels. Consequently the vision of education will transcend the present *for the sake of guidance*. In a very true sense life can not be prepared for. It can only be lived. But living it provides the momentum which continues it on the same level. As this momentum of worthy living carries the process forward day after day and year after year, the future is cared for automatically. The momentum gained from holding the present high *is* the preparation for the future.[53]

The changing and developing *life* of the child as he passes through the various stages of his growth, together with a clear-cut notion of those highest levels of adult human behavior that it is possible for us to know, become the basis for our selection

[53] Franklin Bobbitt, "The Orientation of the Curriculum Maker," 26th Year Book of the N. S. S. E., Part II, pp. 42, 43.

and use of Old Testament material. To quote Professor Coe once more:

> The social life of a child begins in a narrow circle, widens into larger and larger circles and becomes a complex of interpenetrating circles. What but this movement of social enlargement and complication could determine the order of the material in a really socialized curriculum? Life is continuous and the consequence for religious education is that it consists primarily in the awakening of religious experience in children through their contacts with persons who already have such experience. The Bible then takes its place as a means that mightily assists in promoting, illuminating, and confirming these contacts, and in extending the Christian fellowship backward to Jesus and the prophets, and forward toward the fulfilling of the prophetic ideals.[54]

When one begins to apply this criterion to the existing graded materials, he knows in advance that the positive results will be discouragingly small. The following examples, which have been taken from the detailed analysis and criticism of the various series, will illustrate the kinds of results that have been obtained.

In a course for thirteen-year-old pupils, one of the lessons[55] on "The Place of Law in Life" aims to show that "obedience to law is a condition and pledge of completeness of life." The materials are based on the Ten Commandments and the lesson treatment is full of conduct values. The author shows that the Commandments embody principles of duty, right, truth, and justice that are essential to successful living together. Obedience to them is required of those who would play the game of life. They are as necessary for the child as for the adult. Then the pupil is brought face to face with the individual and social problems of his own world and with opportunities for translating the principles into everyday conduct. Such a lesson is positive to Criterion E.

[54] G. A. Coe, "A Social Theory of Religious Education," pp. 105, 113.
[55] *International Graded Series,* "Leaders of Israel," Lesson 9.

In another lesson, on "Daniel and his Three Friends,"[56] the ambitious aim is "to make clear the truth taught in the Daniel stories; to make vivid the conditions under which the friendship of Daniel and his three companions was cemented; and to inspire to like courage and purpose." This aim, in its second and third phases, seems to promise a positive reaction to this criterion. But the lesson treatment is negative. Almost nothing is said of the friendship of the four young men or of the value of their friendship in meeting their trials, and there is no suggestion of how difficulties may cement the friendships of young people to-day, or how such friendships make people, whether they are old or young, courageous enough to carry out their purposes.

In the course for eight-year-olds, entitled "God with Man," whose purpose is to build the life of the child into his church, there is an Old Testament lesson on the building of Solomon's Temple. But the emphasis is laid not upon the construction of the Temple, but on its dedication and use. The aim is to lead the child to "feel the reality of God's presence in his Church," and in the following lesson a pilgrimage to various portions of the child's own church is begun, and the significance of the font, nave, chancel, altar, etc., is pointed out to him. The editors of this course and series[57] insist that the way to make a good churchman is to make a good church child.

One other illustration must suffice. It is the use of the David and Goliath story in the "Rules of the Game."[58] The story in this lesson is not told, as it usually is in other series, to show off David's prowess in killing Goliath, but rather to indicate that his faithfulness in small duties had prepared him for this crisis. "As David walked back to camp" [after Goliath was dead] he patted his old sling and said to himself, "I'm glad

[56] *International Graded Series,* "Christian Leaders," Lesson 44.
[57] *Christian Nurture Series.*
[58] *The Abingdon Week-Day Texts,* Grade VI.

that I stayed on the job with the sheep, for being faithful there has made me ready for this day." This is an attempt to use CRITERION E.

If, however, the series do not generally give a positive reaction to this criterion, the fact will only serve to substantiate the criticisms of the Committee on the War and the Religious Outlook, who, writing on "The Teaching Work of the Church," said:

> The failure to plan our teaching with constant reference to the present needs of the person taught has been one of the most fatal weaknesses in the Church's educational work. Just what the development of the individual requires in the way of religious training, just what purposes we desire to achieve at each period, just what will be needed then to secure his advance to the next stage and just how this is to be provided—these questions the Church at large has not seriously enough considered. We have been thinking so much of the subject-matter that we have not thought of the person for whose sake all our teaching is carried on.[59]

[59] "The Teaching Work of the Church," p. 63.

Chapter III

THE INTERNATIONAL GRADED SERIES

THE INTERNATIONAL GRADED SERIES *

THE KINDERGARTEN DIVISION

The Little Child and the Heavenly Father, by Frances W. Danielson

THE PRIMARY DIVISION

Grade I.
Grade II.
Grade III
} Common Title, *Bible Stories for the Sunday School and Home,* by Marion Thomas

THE JUNIOR DIVISION

Grade IV. *Stories of the Olden Time,* by Josephine L. Baldwin

Grade V. *Hero Stories,* by Josephine L. Baldwin

Grade VI. *Kingdom Stories,* by Josephine L. Baldwin

THE INTERMEDIATE DIVISION

Grade VII. *Gospel Stories,* by Josephine L. Baldwin

Grade VIII. *Leaders of Israel,* by Harris, Littlefield and Diffendorfer

Grade IX. *Christian Leaders,* by Harris, Littlefield, Fergusson, Diffendorfer, and Winchester

THE SENIOR DIVISION

Grade X. *The Life of Christ,* by Milton S. Littlefield

Grade XI. *Christian Living,* by Arlo A. Brown

Grade XII. *The World a Field for Christian Service,* by Sidney A. Weston

YOUNG PEOPLE'S DIVISION

The History and Literature of the Hebrew People, by Robert W. Rogers

The History of New Testament Times, by O. C. Helming

The Bible and Social Living, by Harry F. Ward and Sidney A. Weston

* Published by The Graded Press, New York.

Chapter III

THE INTERNATIONAL GRADED SERIES

This series was published in accordance with a syndicated arrangement between the Methodist Episcopal Church North, the Methodist Episcopal Church South, and the Congregational Churches. It is to that extent interdenominational and is marked by an absence of sectarian material. The outlines for the series and for the courses were furnished by the International Lesson Committee. Other denominations have made an independent use of such outlines and developed their own courses, but these denominational courses are not included in this study.

It should be remembered that the International Graded Lessons were introduced nineteen years ago (1909) after a long struggle with the International Sunday School Association and the publishers of the Uniform Lessons. The Uniform Lessons were subject-matter centered, and the material was all Biblical and drawn about equally from the Old and the New Testaments. These deep-seated traditions affected the editors and authors of the new Graded Series. They were obliged to plan and write the new series in such fashion as to make it as acceptable as possible to their constituencies. To attempt this practical objective and at the same time to be faithful to the newer ideals in graded curriculum building were the Scylla and Charybdis between which they had to steer their difficult course.

These facts, of course, ought not to affect the judgment which is passed upon the series to-day, but they do serve in part to explain why the series as a whole, and individual courses

in particular, fall below the standards which have been reached in certain of the newer series. Furthermore, in justice to the editors, it should be stated that the series is being entirely rewritten.*

The aim for the series as a whole is indicated by the editors in the following paragraph:

> The general purpose of the Graded Lessons is to meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly are these:
>
> A. To know God as he has revealed himself to us in his Word, in nature, in the heart of man, and in Christ;
>
> B. To exercise toward God, the Father, and his Son, Jesus Christ our Lord and Savior, trust, obedience, and worship;
>
> C. To know and to do our duty to others;
>
> D. To know and do our duty to ourselves.[1]

It will be noticed that no specific mention is made of CRITERIA A and B, that CRITERION C is recognized, that CRITERION D is implied, and that CRITERION E is very definitely mentioned (". . . each stage of his development").

In brief, the aim is to *know* and to *do* the will of God and the way of Jesus. That is, the objective is both informational and inspirational. It is our purpose at this point to observe whether and to what extent and in what fashion the aim has been realized and the criteria recognized in the various courses of the series.

THE KINDERGARTEN DIVISION

The Little Child and the Heavenly Father[2] is the title of the

* *Note.* When this manuscript went to the printer, none of the courses in the new series had been published. As the book goes to press, however, the first quarters of some of the courses have been issued. But they have appeared too late and are in too incomplete a form to be substituted in this study for the original series.

[1] From the Prospectus.

[2] Out of a total of 104 lessons, 78 are built around Biblical incidents and 41 of these (or 40 per cent.) around Old Testament incidents. However, the actual material in any Old Testament centered lesson consists

two-year course for beginners. The material is arranged in topical fashion under twenty-three different themes, such as the Heavenly Father's care, thanksgiving for care, Jesus teaching how to help, love for one's family, friendly helpers, etc. The material for the two years may be used interchangeably, and is therefore considered in this study as one unit.

The aim is complex: "to lead the little child to the Father by helping him to know God as a loving, helping Protector; to know Jesus who is the friend and saviour of children; to be able to distinguish between right and wrong; to show love for God by serving Him and to know about the heavenly home." (Teach. Man. Int.)

The author recognizes that the relationship which exists between the little child and God must be extremely simple, and that God and religion must be associated with the common experiences of the child's life. But only in part is this aim met. And it is in the use of the Old Testament material that the aim is least successfully achieved.

For example, to teach the lesson of God's loving care, the crossing of the Red Sea is used in Lesson 8. But the atmosphere of the lesson is altogether miraculous. "Moses stretched his hand over the water. A strong wind blew. God sent it. And there was a path straight through. . . . Moses stretched out his hand again and the wind blew the other way. Pharaoh and his captains and chariots were no more to be seen. The water had covered them all." To be sure, "it is a thrilling story." And it might be more thrilling if one could get at the child's reaction to it! Was God's care dependent upon Moses's outstretched arm? Does God still care for men by miracles? Is his care lim-

not only of the retold Old Testament story, but also of abundant illustrations from Nature or child life. This accounts for the fact (cf. Quantitative chart p. 79) that only 21 per cent. of the printed material for the first year and 4 per cent. for the second year are actually from the Old Testament.

ited to miracles? Not only does the lesson omit any intimation that winds and tides might have accounted for this deliverance, but by its overstressing of the miraculous elements in the Biblical story, it seems to limit its aim to God's extraordinary care. Yet what the little child needs to be sure of is the presence and care of God in the simple and natural things of his daily life.

The lesson of "strict obedience" is attempted in the "Pillar of Cloud and of Fire" (No. 31). It occurs in a series of lessons designed to promote worthy home membership. The mother is reminded that "mothers can train their children to prompt obedience by issuing commands as a captain does to his soldiers, and by expecting them to respond with military precision." Here is an aim which conforms to CRITERIA D and E. But the vehicle for carrying the aim is the "Pillar of Cloud and of Fire." It is a concept that no child can grasp. No wonder that kindergarten children talk about the "pillow of cloud and fire." No attempt to illustrate this marvelous concept is made in the story. Perhaps, as Professor Kent has suggested,[3] it was a brazier of coals held aloft on a pole, which the leader of the caravan carried. Moses no doubt told him which way to take, and the Spirit of God directed Moses. In such a fashion, the stimulus to obedience might be given without introducing confusion into the little child's mind.

The same lesson of obedience is attempted again in the "Story of Jonah" (No. 35), and this time from both the positive and negative approaches. Jonah is portrayed as a man who tried to run away from God, but who, by a succession of untoward and hindering experiences, was driven to carry out the divine command. But it is very doubtful whether this remarkably progressive Old Testament story with its lesson of internationalism can be made to carry over at all to children of this age. It becomes, as it does in this course, a succession of mira-

[3] C. F. Kent: "The Historical Bible," Vol. I, p. 182.

cles. God sent the wind and the storm. God sent the fish. God is a punishing God. God will "get one" if he doesn't obey. God sent the gourd. It cannot be shown to children of this age that in this story there is a portrayal of great human ideas about God struggling for expression and contending for precedence over each other.

But the course in its Old Testament usage is not all of this sort. "The Baby in the Basket Boat" (No. 4), with its emphasis on Miriam's care for her baby brother; "Gifts for God's House" (No. 33), with its suggestion of the joy of doing something for one's church; "David's care for his sheep" (No. 38) and his "Care for his Father" (No. 42), with their appeal to the parental and filial instincts of the little child; "Naaman and the little maid" (No. 85), "Ruth and Naomi" (No. 89), and "Nehemiah helping to build the wall" (No. 100), with their inspiring challenge to coöperate with God by coöperating with others—these and other lessons in the course meet the criteria set up in this study in a worthy and positive way. Miss Case [4] does not do justice to such lessons when she says, "One finds no indication here of a conception of God as a loving Father who not only protects but who is continually at work creating an ideal society and is to be found wherever real fellowship exists."

The Primary Division

Three courses are offered in this division. They bear a common title, *Bible Stories for the Sunday School and the Home.* The aim is stated as follows:

> To lead the child to know the Heavenly Father and to inspire within him a desire to live as God's child; to show forth God's power, love and care and to awaken within the child responsive love, trust and obedience; to build upon the teachings of the first year by showing ways in which children may express their love, trust and obedi-

[4] A. T. Case, "Liberal Christianity and Religious Education," p. 122.

ence, by showing Jesus the Savior in his love and work for men and by showing how the helpers of Jesus learn to do God's will."

GRADE I (*First Year, Primary Division. Age 6*) contains twenty-nine adapted or simplified Old Testament stories. They are used, together with New Testament and extra-Biblical material, to "show forth God's power, love and care and to awaken within the child responsive love, trust and obedience." The Old Testament material is not presented in chronological sequence, but is topically arranged to illustrate such themes as "God, the Creator and Father," "God's good gifts," "Obeying God," "Doing right," etc.

Two tendencies are pronounced in this course. First, the author gives the impression in certain lessons of wresting from a passage the lesson she desires to find there. Indeed, sometimes the Biblical story is scarcely recognizable (CRITERION A). For example, "Jacob's Dream" (No. 20) is used to lead the child to "feel confident that God cares for him in the darkness as well as in the light." Jacob is pictured as a man who loved the home in which he lived with his father, his mother, and his "big strong brother." It made him sorry to go away from his family and his friends. Throughout the story Jacob is a good and lonely man whom God loves and cares for. That is, a "character" for Jacob is wrested from the Biblical narrative. Likewise, in "Adam and Eve learning to Obey" (No. 32), the story ends with the statement that Adam and Eve learned to obey, and that obedience is pleasing to God and that "after this experience they obeyed Him and *were good*." Similarly, in "Joseph Obeying his Father" (No. 37), Joseph is portrayed as the author would like him to be. He always pleased his father. Instead of being cross or unwilling, he went at once to find his brothers. His "brothers were jealous of him because he was his father's favorite and because of the coat of many colors." But no hint is given that Joseph loved to tell his dreams or that he behaved

before his brothers like a spoiled and conceited prig. A Bible story can be warped as much by the omission of certain details as by the addition of certain outside material.

Second, the author has selected some Old Testament material that is far beyond the comprehension or interest of the six-year-old child. The following lessons seem to bear little relation to the needs of this age: "David Building a Palace" (No. 8), "Moses Leads out the Israelites" (No. 9), "Ezra's Prayer on a Journey" (No. 27). In the latter lesson, the author has developed a long and tedious story with such details as the rabbis, the temple, the exile, the longing to return, the dangerous journey, and Ezra's prayer for help on the journey. This lesson is a particularly flagrant violation of CRITERION D.

Probably more than half of the Old Testament lessons are usable for this age, though in all of them the process of emendation, selection, and adaptation has been freely used. In "Thirsty Travellers" (No. 4) one would scarcely recognize the Old Testament original.

GRADE II (*Second Year, Primary Division. Age 7*) contains fourteen adapted Old Testament stories. The aim for the course is a social objective or conduct aim. Its purpose is to "show ways by which children may express their love, trust and obedience."

> Seven-year-old children are warm-hearted and desire to express their love in some act of obedience or service. These lessons aim to inspire the performance of those acts of obedience to God and of service which children of this age are capable of rendering. . . . The stories for the most part are from Biblical incidents, and some have descriptions and details woven into them to make them more vivid. (Teacher's Man. p. 13.)

But what has actually happened? In "Daniel in the Lion's Den" (No. 5), where the purpose is to "lead the child to turn to God when perplexed or in need of care," the Biblical story is told with much detail that is meaningless to the seven-year-old,

but no suggestion is given as to how the child himself may find or use the care and guidance of God.

In "A Story of a Thanksgiving Day" (No. 7), where the aim is to "inspire the child to give thanks to God and to show his appreciation by some act of kindness at the Thanksgiving season," the lesson approach is splendidly child-centered. The child is asked to recount what his father and mother have done for him and to see how he may show his gratitude to them. But then the lesson swings into the story of Jerusalem's destruction, the rebuilding of the walls by Nehemiah, the coming of Ezra, the reading from the law, and his injunction to "give a portion of their goods to the poor." The Old Testament material reads like an "insert," which is forced to fit into a lesson where it does not belong and where it serves no purpose.

In the "Story of the Rechabites" (No. 48), the objective is health. It is so stated. The purpose is to lead the child to "ask for cocoa, milk or water to drink and to refuse beer, wine or other alcoholic beverages." One is prepared for the old-time temperance lesson. For that sort of lesson, it is rather well done. The materials are mostly statements of fact, from scientific observation and research, together with some moralizing. To be sure, nothing is said about the bad effects of tea, coffee, lollipops, etc., but that is neither here nor there. The Rechabites, who are the subject of the lesson, appear upon the stage for two and one half inches as an illustration of a peculiar people who vowed neither to shave nor to drink wine and who kept their vow. Surely some other illustration could have been found which would have more adequately clinched the point.

Grade III (*Third Year, Primary Division, Age 8*) contains twenty adapted Old Testament stories, and uses for its source material passages from Samuel, Kings, Chronicles, Isaiah, Leviticus, Job, Daniel, Ecclesiastes, and Esther. While the author indicates her recognition of the characteristics and needs of

middle childhood, and sets out to write a course which will minister to the eight-year-old's "growing sense of personality and power" and his desire to take part in the activities in which his elders engage, she attempts to realize her aims through the process of knowing. The themes, "Seeking to know and do God's will," "Trusting and serving God," etc., are approached by means of the subject-matter centered lesson, and almost no provision is made for the development of attitudes or habits of conduct.

Frequently the aims are too general and abstract, as Miss Case points out.[5] For example, the aim of Lesson No. 40, "Elijah, Man of God," is to "arouse the child's enthusiasm for persevering in his efforts to carry out some form of conduct which he finds difficult, or to overcome some fault; to help him to act on the motive of showing love to God and with the confidence that God will help him." "Such aims," continues Miss Case, "leave us at a loss to determine the very things we want to know about the purposes of the curriculum." This criticism is the more obviously true when one remembers that the whole story and the point of the lesson are made to depend upon the miracle of the jar of meal and the cruse of oil which are perpetually and marvelously renewed.

Many of the stories are better done. For example, "Abigail, the Peacemaker," (No. 3) is a very human story, in which Abigail is portrayed in a most attractive fashion. She saves her churlish husband and the hot-headed young David from doing violence to each other and smooths out in a gracious and tactful way a situation which might have ended in catastrophe. Such a story cannot fail to have high value as a conduct stimulus.

Similarly, "David's Kindness to a Lame Man" (No. 6) conforms, as well as any Old Testament story could, to the spirit and example of Jesus. It is full of conduct values of the most

[5] A. T. Case, "Liberal Christianity and Religious Education," p. 123.

Christian kind. David's unexpected tenderness to this last member of a defeated house, this "feeble-bodied, broken-spirited, exiled prince," could hardly fail, even in the hands of an ordinary teacher, to "arouse the child's sympathies for those who are in trouble and to lead him to find ways of being kind to them."

Over against such lessons, however, one must place the "Contest on Mount Carmel" (No. 41), where the purpose of helping the child to "make an enthusiastic effort to do what he knows is right" is attempted through the medium of this extraordinary *tour de force.* The drought is due to the displeasure of God. The test of Jehovah's superiority is to be found in His power to consume the thrice-drenched sacrifice. The lesson writer naïvely affirms that if "people would do God's will, he would forgive their wrong and send rain upon the earth." To be sure, that is a part of the teaching of the Old Testament story. But as life is lived, these children who study this lesson will again and again have to wrestle with the problem of evil in their universe and will find that wickedness is by no means always attended by material adversity or that a good life is accompanied by temporal blessings. Here is a story that illustrates an early stage in the evolution of Israel's attempt to grapple with this difficult problem of human life. To use it in a course for eight-year-olds is only to pave the way for much confusion of thought.

The Junior Division

Grade IV. *Stories of the Olden Time.* (Age 9.) All of the material is this course is Biblical and forty-one out of the fifty-two lessons are based upon Old Testament stories. These are arranged chronologically, and are designed to "awaken an interest in the Bible and a love for it, and to deepen the impulse to choose and to do the right." The Old Testament les-

sons begin with the Creation story and continue through the life of Moses. Fifty per cent of them are from Genesis, ninety-eight per cent are from the Pentateuch, and two per cent are from the Psalms.

It will be seen that one half of the aim is the acquiring of information and the appreciation of it. The other half has to do with behavior. But as the lessons are worked out, less than half of them have functional value, and even then almost no provision is made for carrying the instruction over into life.

Lesson No. 1, "In the Beginning," is based on the Creation poem in Genesis 1. The purpose is to "present the thought of God as Creator of all things; and to promote an attitude of reverence toward God and toward nature as His work." The author states that "these children have not the historical background that would be necessary to enable them to understand the various creation stories found in the writings of antiquity." (Teacher's Manual, Lesson No. 1.) Hence, no attempt is made to explain the method of creation. But surely the child of this age has heard of modern ideas of creation and has probably asked many questions about it. Pupils of this age are interested in the how and why of things. The lesson proceeds to tell the creation story as a great epic, but it is placed on the level of an adult poetic experience. The lesson is not brought within the range of the child's own poetic appreciation.

Lesson No. 3, "Hiding from God," is better done. By a frank portrayal of the disobedience of Adam and Eve in the Garden, it is made clear that their wrong-doing separated them from God and from the privileges of their home. By the use of a correlated story of a boy and his father, the lesson that wrong always separates is pressed home in a way that the pupil can understand.

Lesson No. 14, "Ishmael in the Wilderness," is an adult situation. The aim is long and ambitious—"to show that the

coming of hardships, even when brought on us by our mistakes, does not prove that God has deserted us; to make it plain that the one who has failed can still make something of himself if he will; to help the child to accept punishment in the right spirit." Here is a philosophy of life worthy of the mind of a man! How can a junior understand the jealousy that was inevitable in the lives of Sarah and Hagar, the relationships between Abraham and the two boys, or why Abraham was justified in banishing both Hagar and Ishmael from his tent forever? Perhaps Ishmael, as the lesson suggests, did bring the trouble upon himself. Probably thrusting him out did make him self-reliant. But the junior can scarcely help feeling that the story throbs with injustice and pathos from beginning to end.

Grade V. *Hero Stories.* (Age 10). Here are thirty-eight lessons, based on Biblical material, only ten of which make use of the Old Testament. The last eight lessons of the course are based on the books of Joshua and Judges and bear the inclusive title of "Heroes of the Old Testament." The material is treated in a conventional and factual manner. In the remainder of the course, the Old Testament usage is meager, incidental, and purely informational. One half of the Old Testament references are from the Psalms and appear only in the "Bible Readings," but no use is made of such references in the lesson discussion.

Despite the fact that twenty lessons are devoted to "Jesus the Hero" and are designed to express his courage and power, and that seventeen lessons deal with the brave deeds of Paul and his successors, and despite the certainty that the Old Testament must have constantly inspired the courage and achievements of both Paul and Jesus, no mention is made of this fact. The incidental use of the Old Testament in these lessons is confined to such references as the following: "In

the Magnificat (Lesson No. 8) Mary appears as a prophetess, like Hannah, whom she closely imitates but greatly excels in spiritual elevation"; "For the origin of Pentecost (Lesson No. 28) and the way it was originally kept, the student is referred to Deuteronomy 26."

GRADE VI. *Kingdom Stories.* (Age 11.) This is an Old Testament-centered course, with forty-four lessons based on Old Testament narratives and three Old Testament review lessons. This body of material as a whole is remote from the interests of the eleven-year-old child. Most of it comes from ancient, adult situations and some of it is foreign to the spirit of Jesus. Eighty-five per cent. of it comes from the books of Joshua, Judges, Samuel, and Kings. And yet the purpose of the course is "to deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; and to strengthen love of the right and hatred of the wrong." (Teacher's Manual, p. 8.) Here is a course which sets up a definite conduct aim, but which makes no provision for the making of moral choices or for the expression in conduct of moral ideals.

As an illustration of the divergence between a lesson aim and the lesson treatment, let us examine No. 1, "Saul Chosen King." The aim recognizes CRITERIA C and E: "To help the children to see that God has planned some work for each of them and to help them to do that work in the best possible way." (Teacher's Manual, p. 22.) But with the exception of a brief introduction in the Teacher's Manual (p. 26), no question is asked to indicate why Saul was chosen to be king, or what made him willing to accept the task, and there is no forward look to subsequent lessons to show how futile was his kingship. The lesson is a dull historical and biographical study, and well-nigh valueless as a conduct stimulus.

In Lesson No. 18, "Why the Kingdom was Divided," whose

aim is to "show the consequences of wrong-doing," the author fails to indicate how Solomon's selfishness and love for display was responsible for the division of his kingdom, and thus the lesson misses the social-civic point that the stated aim and the subject matter led one to expect.

Lesson No. 43, "The Return from the Exile," is particularly dreary. The purpose is to "show the reason for punishment and the results that follow when it is accepted in the right way." But the lesson treatment bears slight resemblance to its aim. One would be interested to know how the return from the exile illustrated the reason for punishment. Is it because exile makes one long for that of which sin deprives him? Is it because when one returns home, he must still pay up? We are not told. The economic and political factors of the story are not mentioned and the moral lesson of the story is stated in a conventional moral platitude, "The only reason why God punishes is to teach men to obey." (Fourth Quarter, p. 8.)

To sum up the courses in the Junior Division, it must be said that the aims are theoretical, complicated, and abstract. They are half knowledge aims and half conduct aims, but the knowledge aim is much more definitely attempted and much more adequately done. There is a lack of use of the results of critical Biblical scholarship in some lessons, and now and then the infallibility of the Bible is taken for granted. The courses are material centered.

Intermediate Division

Grade VII. *Gospel Stories.* (Age 12.) This course, despite its name, is a study of the life of Jesus according to Mark's gospel and also of the life of Paul. There are certain Old Testament references. Nearly 70 per cent. of them are from the Psalms, and appear only in the Bible readings. No use is made of them in the lesson text. The other scattered refer-

ences are informational. For example, "Jesus doesn't destroy the Old Testament law that forbade the use of unclean meats, but shows what true cleanliness is." (Lesson No. 11, p. 43.) There is one lesson (No. 35, Third Quarter, p. 28 ff.) on "The Old Testament and its Books," which deals with the content of the books of the Old Testament, their composition, translations, versions, etc. The material is all informational.

GRADE VIII. *Leaders of Israel.* (Age 13.) The title suggests a course based entirely upon the Old Testament. As a matter of fact, the last thirteen lessons deal with "Religious Leaders in North America," and ought to be considered as an independent course for the fourth quarter. In which case the "Leaders of Israel" is 100 per cent. based on the Old Testament. The studies are biographical. Some consideration is given to historical background. The inspirational value of the course is to be found in the personalities and achievements of the men whose lives are studied.

A spirit of candor marks this course. The authors are honest in their use of the source material. For example, in Lesson No. 3, "The Lost Chance," the aim is to show "the weakness of self-indulgence and to develop the power to estimate life's true values." Esau, who loses his chance, is well portrayed. The conduct values are adequately provided for. The story is related to modern-life situations. The pupil is helped to understand the reasons for Esau's moral laziness and his unwillingness to measure up to his family responsibility and heritage; his wretched sense of values; his inability to give up the immediate and physical for the more distant good. Esau is not abnormal nor criminal, but he is intensely human, and what he does is comprehensible to any youth of this age.

The lesson which deals with Jacob (No. 4) is also faithfully done. One turns to a treatment of Jacob with considerable apprehension. But here he is represented as playing a dastardly

trick upon Esau. The author states that "Jacob used dishonorable means to clinch his bargain with Esau," "tricked his brother," "deceived his father," "ran away," "was a fugitive because of his treason," "planned to outwit his brother." His good qualities also are pointed out, but he is not a whitewashed saint. The good and the bad are mixed in him. "Do not," says the Teacher's Manual, "conceal the cunning and deceit of Jacob. Rather make plain how God was changing even so bad a man to use him for the larger purposes of His Kingdom." The encounter with Jehovah is a struggle between the bad and the good in Jacob. The fear of meeting his brother was caused by Jacob's own sin. The entire lesson, as it is developed, is faithful to the source material and meets the needs of the adolescent.

"The Place of Law in Life" (No. 9), a lesson written to show "that obedience to law is a condition and pledge of completeness of life" (p. 65), is laden with conduct values. The authors are incidentally concerned to show how the Ten Commandments came into existence, but their primary purpose is to point out that the Commandments are great principles regarding duty, right, truth, and justice (p. 66). Obedience to them is essential to "playing the game of life." By skillful questions, the pupil is brought face to face with everyday problems of individual and social importance. In fact, that is the point of departure in the lessons, and transfer values are provided for.

Not so well done is Lesson No. 32, "Self Sacrifice," which is a portrayal of the character and work of Jeremiah. The difficulty lies in the subject-matter, in the necessity of understanding the background of rapidly shifting historical events, and especially in the author's attempt to crowd too much material within the confines of a single lesson. The purpose of the lesson is to make Jeremiah live and to present in appealing fashion

his heroic faith and his sacrificial patriotism. In this aim the author is fairly successful. The idea of service to the state is prominent in the story, but no attempt is made to learn what Jeremiah's life might teach about the youth's own civic responsibility or program. The lesson neither begins nor ends in conduct values.

GRADE IX. *Christian Leaders.* (Age 14.) In this New Testament and extra-Biblical course, there is rather more than the ordinary informational use of the Old Testament. It is used for the purpose of comparison or contrast, as in Lesson No. 33, "Luther, the Protestant Liberator," where (p. 58) the pupil is asked to see what likenesses he can trace between the prophet Amos and Martin Luther and to "note the interesting parallel between the Reformation of King Josiah and the reforms that were carried on under the spur of a new-found Bible message at the time of the Reformation." (Teacher's Manual, p. 213.)

The larger part of the Old Testament material in the course is found in the third quarter, where a study is made of friendship in general and of six individual Old Testament friendships. The purpose of these studies is to "cultivate the attitude of friendliness toward all who are deserving of friendship, whatever their race or nationality, thus contributing to the solidarity of mankind." Here is the social-civic aim conceived on the broadest inter-racial or even international lines. One of the best lessons in the series is "Ruth and Naomi" (No. 40). A good deal of explanatory material which is essential to the understanding of the story has been included, but it serves as a medium for carrying the lesson. In the pupil's book, the character of Ruth is not made sufficiently clear and the nature of her devotion to Naomi is not adequately interpreted. But the questions are thought-provoking and should stimulate inquiry about the possibilities of friendship.

The lesson on "Daniel and his Three Friends" (No. 44) is

disappointing. The aim is typically ambitious, "to make clear the truth taught in the Daniel stories; to make vivid the conditions under which the friendship of Daniel and his three companions was cemented; and to inspire to like courage and purpose." The first aim, which is informational, is met; but almost nothing is made of the friendship of the four young men as an aid to the meeting of their trials, and no hint is given with respect to the third part of the aim. It is a material centered lesson, with very little in it that would stimulate friendship.

Senior Division

Grade X. *The Life of Christ.* (Age 15.) (The third quarter is a separate course on the life of Livingstone.) There is a meager use of the Old Testament in this course, but it is sufficiently well done to make one wish that the author had gone farther. For example, in many lessons, references are made to Isaiah 61. "The Old Testament Scriptures were the inspiration and the chart of Jesus' life. He knew that this prophecy, which gave the program of the Messiah, applied to him." (Pupil's Manual, p. 101.) "During his years in Nazareth, the Old Testament vision of the Messiah had guided his thinking and the planning of his work. . . . His ideal was to fulfil the vision of the servant of Jehovah as pictured in the book of Isaiah." (Teacher's Manual, p. 40.)

Grade XI. *Christian Living.* (Age 16.) This course is devoid of Old Testament material, with the exception of the fourth quarter, which is in reality a separate course, entitled "The Word of God in Life." This title holds out some promise, and the aim for the quarter is both knowledge and conduct. But again the treatment is disappointing. It is hardly more than a somewhat forced, imaginative recital of the facts that deal with the place of the Bible in the life of the Hebrew

people and of Jesus. For example, Lesson No. 40, "The Standard of Conduct," shows how precedents for conduct are set and later crystallized into law; then follows a discussion of the differences between the laws in Exodus, Deuteronomy, and Leviticus 17–26. Occasionally, a practical question is asked, like "What is the main purpose of law as you see it?" But for the most part, the lesson is material centered, and the treatment of the material from the Old Testament is very far removed from the normal interests of the adolescent.

Study No. 47, "Jesus' Use of the Old Testament," and Study No. 48, "The Early Christians' Use of the Old Testament," come much nearer to the aim, i.e., to "present the Bible as a book of vital action and power, which is fitted to satisfy the cravings of the human heart in every age and country." (Teacher's Manual, Fourth Quarter, p. iii.) "The early Christians had three aids upon which to rely: Jesus, the Holy Spirit, and the Old Testament. To them it was a sacred book." The author points out that Jesus used the Old Testament as a guide book, that he was taught it by his parents, that he used it to help him in crises (e.g., the Temptation), that its heroes were his heroes, that he caught the spirit of what was best in the Old Testament and then worked out for himself a career far surpassing what was there, and that the early church used the Old Testament as a foreshadowing of his coming. And yet the pupil is not shown how to study his Bible nor stimulated much to want to do it.

Grade XII. *The World a Field for Christian Service.* (Age 17.) This is one of the most significant courses in the entire series, from the standpoint of its value for individual and social living. Every great social objective is dealt with in several lessons. For example, *Health* in Study No. 8, "Physical Efficiency"; in Study No. 15, "Working for the Physical and Social Welfare of Others"; Study No. 20, "Ministers of Healing";

Study No. 33, "Liquor, Tobacco and Opiates." *Home Membership* is the central theme in Study No. 1, "Training of Youth for Life Work"; Study No. 14, "Women in the Home"; Study No. 38, "Our Responsibility for those who are Younger." *Civic Duty* is provided for in Study No. 7, "Youth, Life and the World's Needs"; Study No. 18, "Champions of Good Citizenship"; Study No. 30, "Honesty and Justice to Others." *Economic Life* is approached from the vocational point of view in Study No. 11, Study No. 12, and Study No. 13, where the materials deal with the work and opportunities for Christian service in industry, agriculture, business and professional life. Even *recreation* comes in for a positive treatment in Study No. 25, "Dedicating One's Leisure"; and Study No. 36, "Use and Abuse of Pleasure."

Obviously, these lessons touch life on every side. Those who have taught the course testify that it is interesting to their classes and that it has functional value. The lesson aims, the lesson treatment, and the course as a whole is pedagogically excellent. In all of the lessons there is a religious spirit and a high ethical approach to the questions under consideration.

But almost no use is made of the Old Testament. Bible Reading references from the Old Testament are given, and some of them are appropriately selected, but they do not find their way into the lesson discussion. The situation revealed in this course raises a pertinent question, "Are a socially motivated course and the use of Old Testament material mutually incompatible?" The writer thinks they do not need to be. A good illustration of the possibility of combining the two is found in Study No. 1 of this course. A considerable body of material from the life of Moses becomes the starting-point for a discussion of the importance of one's early years in relation to his subsequent life-work, the function of work in character

building, and the place of the home in a man's training for life. But this lesson is unique in the course.

In the fourth quarter, there are three lessons on Ruth. The purpose is practical enough, "to lead young people to search the Bible for messages for their own lives." But the emphasis is laid upon the literary quality of the story, the interpretation of strange customs and ideas, while the human side of the story, and its application to present-day problems, is neglected.

Here then, in this course, are two significant illustrations of a common answer to the question just raised. When this course is discharging its social aim, it omits the Old Testament; when it swings into a bit of Old Testament study, it ceases to discharge its social aim. Obviously, the author of the course finds the two things irreconcilable.

Young People's Division

The History and Literature of the Hebrew People. (Age 18.) The author believes in the Old Testament and loves it.

> As subject-matter for religious instruction, the Old Testament is like iron in the blood. . . . The New Testament does not contain all that the Old Testament has to say and has not superseded it. . . . The Old Testament, however, must not be regarded as an end in itself but as a stimulus to the developing of the religious consciousness of the pupil and as a means of leading him into a richer and fuller religious experience of his own. (Teacher's Manual, p. 10.)

But the object of the course, as the author has developed it, is the knowledge of the material for its own sake. So few points of similarity between Hebrew life and modern life are stressed that it is difficult to see how a living interest in the subject can be maintained, and harder still to comprehend how the material which is presented in this course can affect the personal religious life of the pupil. The treatment is exegetical

and is done in a critical and scholarly manner, but it is formal, abbreviated, and dry. The material is chosen from all parts of the Old Testament, but, in a course that purports to be a study of Old Testament literature, one questions the selection of thirty-three lessons from the historical books, while only eleven lessons deal with the prophets and four with the poetry and wisdom literature. This is an unwise distribution, from the standpoint of literary values.

The History of New Testament Times. (Age 19.) This is a course in New Testament Introduction. Its aim, as actually worked out, is informational, and its use of Old Testament material serves that aim. For example, Chapter 4, "The Jewish Background of Christianity" (Pupil's Manual, p. 19 ff.), states that the "prophetic religion of the Hebrews far surpassed other religions of ancient times in the moral quality of its teaching and in its view of God. . . . In the best traditions of this religion, Jesus grew up."

In Chapter 15, "The Gospel to the Gentiles" (Pupil's Manual, p. 70), the differences between Paul and the Jewish-Christian leaders over the question as to whether Gentile Christians should first accept the Jewish law, becomes the ground for a similar problem which

> faces the missionary in religious education to-day. Should he insist that Oriental races adopt the Jewish, Greek, and Roman elements that found their way into the Christian theology, or should he rather find the point of contact in their own modes of thought and feeling and encourage them to build their Christian life from that point, rather than insist that they absorb non-essential foreign elements which are hard for them to understand and impossible for them to assimilate.

This paragraph well expresses the point of view that is being advocated rather widely to-day with respect to religious materials for missionary work abroad. Does it hold true also of our own children, who find it next to impossible to understand and

to assimilate many of the non-essential foreign elements that appear in the Old Testament?

The Bible and Social Living. (Age 20.) This course deals with the "duties that are involved in our relationships with the community. We want to find out what makes a Christian community, not merely for the sake of knowing, but in order that we may help to build it." (Int. p. iii.) The course is both in aim and execution social centered. The major aims of worthy home membership, community life, civic life, health (personal and social), economic life, and recreational life are treated prominently and worthily.

The body of the curriculum material is made up of questions that explore, interpret, and organize the student's own experience and knowledge, and also of fresh and pertinent examples from modern personal and social experience. But there is also a constant reference to Old Testament verses and situations. Professor Betts [6] characterizes the use of those Bible texts as "labored" and questions their desirability. But it seems to the writer that while the Old Testament is quantitively small, it has been most skillfully and helpfully woven into the texture of the case and discussion material. Here are a few excerpts, taken almost by random sampling:

> Would Naomi have had such a reception if she had returned to an apartment in a city street after a few years' residence abroad? (p. 35.)
>
> Have you any people in your community who are like Ishmael? (p. 40.)
>
> Read Ex. 23: 10, 11, etc., and see how Hebrew legislation tried to provide for the care of the helpless, as the people developed a settled community life. (p. 46.)
>
> The Hebrew law was much stricter than ours in the matter of ownership. It attempted to secure a relatively equal ownership of land. (Nu. 27: 1–11.) When this condition changed and land grabbing began, the prophets thundered against it. (p. 125.)

[6] G. H. Betts, "The Curriculum of Religious Education," p. 352.

In the fourth quarter of the course, the lessons are Bible centered. The objective is clearly knowledge of the Bible character, his place in the development of his nation, and his ethical and social contribution to society. Here the failure to provide for transfer values into modern life is as apparent as it usually is in this series.

General Criticism of the Series

1. Criterion A. In the main, for the Intermediate, Senior, and Young People's divisions, the results of historical scholarship have been followed and incorporated into the lesson treatment. In the earlier grades, through the Junior Division, there are evident: a disposition to amend or twist the Old Testament material to suit the lesson aims, an undue emphasis on the miraculous, an undiscriminating selection of material, and a tendency to find the evidence for truth, authority, and inspiration in the fact that the passage in question is from the "Word of God."

2. Criterion B. It is difficult to make any generalization on this point. The authors have not consciously set up ethical or spiritual ideals that were antagonistic to those of Jesus. But they have not been careful enough to contrast Old Testament standards with those of Jesus. They have laid the emphasis upon the miraculous and catastrophic. They have not pressed home the more universal and inward emphases that are so much a part of his gospel. They have not indicated how and at what points the Old Testament was preparatory to his fuller revelation. There has been a disproportionate use of Old Testament material that has literary and historical value, but without a non-Christian content.

3. Criterion C. With respect to social objectives, the aims promise very much more than the lesson treatments accomplish. Frequently, the aim is both informational and inspirational. But

the series as a whole gives the impression that the knowledge aim has been assiduously pursued and that the lesson writers have naïvely assumed that information—often of the desiccated variety—will be an effective stimulus to social service. Miss Case has given a just and inclusive criticism at this point. "The realities of the modern world—the major issues of our civilization—are to a large measure neglected, prohibition being a conspicuous exception. The policy of postponement is adopted. . . . Older boys and girls [from the intermediate period on, but not before] are introduced to the larger world, but here the emphasis is on personal conduct"[7] rather than on the part they could take in the reconstruction of society. This criticism does not apply to the courses "Christian Living," "The World a Field for Christian Service," and "The Bible and Social Living," but there is little Old Testament material in any of them.

4. Criterion D. Here again it is difficult to generalize. The Kindergarten course has succeeded fairly well in bringing the Old Testament material within the age interests of the little child. The Primary courses are prevailingly negative, with a smaller proportion of the material adapted to bring it within the child's experience. The Junior lessons, where the Biblical chronology is slavishly followed, are flagrantly ill-timed for the most part, and the "History and Literature of the Hebrew People" might well have been written for adults.

5. Criterion E. Here, the series is weakest. Of course, it must be remembered that it was written nearly two decades ago. Present curriculum theories were not then in vogue. The "storage system" of education prevailed. And, for the most part, despite the aims, this series is subject-matter centered. The material is divorced from life. The principle of transfer is disregarded. The question seems not to have been asked,

[7] A. T. Case, "Liberal Christianity and Religious Education," p. 129.

"Does the passage suit the aim?" One feels that too often the aim has been forced upon the passage, with the result that the lesson treatment does not meet the issues either of adult life or the life of the pupil.

On the following page of this chapter the summary of this investigation will be shown in chart form. Then will follow a table showing the more generally used Old Testament material which appears in the series, and a group of charts which indicate the quantitative results of the study.

SUMMARY OF THE APPLICATION OF CRITERIA TO THE INTERNATIONAL GRADED SERIES

	Crit. A	Crit. B	Crit. C	Crit. D	Crit. E
THE KINDERGARTEN DIVISION					
The Little Child and the Heavenly Father	P–N	P	P^s	P^e	P^s
THE PRIMARY DIVISION					
I. Common Title: Bible	N	P	P^s	P–N	N
II. Stories for the Sunday	N	P^e	P^s	P–N	N
III. School and Home	N	P^e	N	P^s–N^e	N^e
THE JUNIOR DIVISION					
IV. Stories of the Olden Time	P^e	P^e	N^e	N^e	N^e
V. Hero Stories	P^e	N^e	N	N	N
VI. Kingdom Stories	N^e	N^s	N	N	N
THE INTERMEDIATE DIVISION					
VII. Gospel Stories	—	—	—	—	—
VIII. Leaders of Israel	P	P	P^e	P^e	P^s
IX. Christian Leaders †	P	P	P–N	P	P–N
THE SENIOR DIVISION					
X. The Life of Christ	—	—	—	—	—
XI. Christian Living ‡	P	P	N	N^e	N
XII. The World a Field for Christian Service	—	—*	—*	—*	—*
YOUNG PEOPLE'S DIVISION					
The History and Literature of the Hebrew Living	P	P^s	N	N	N
The History of New Testament Times	—	—	—	—	—
The Bible and Social Living	P	P	P^e	P	P^e

Explanation of symbols used in this chart:
P indicates that the reaction is prevailingly positive.
N indicates that the reaction is prevailingly negative.
P–N indicates that the reaction fluctuates between P and N.
P^s or N^s means a slight reaction, positive or negative.
P^e or N^e means a positive or negative reaction with minor exceptions.
— means that the course has no measurable amount of Old Testament material.
* means that the course as a whole is positive to the CRITERION.
† Third Quarter only is Old Testament material.
‡ Fourth Quarter only is Old Testament material.

The Quantitative Charts

The method used in making the Quantitative Charts has been explained in Chapter I, pp. 11–16.

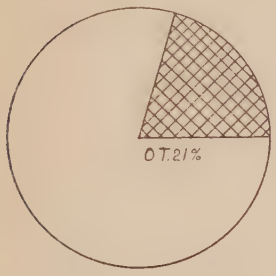
T. M. means Teacher's Manual.

P. M. means Pupil's Manual or Leaflets.

For many courses both Manuals are provided. In that case, their materials are added for each course, except where the material is identical. Then it is counted only once.

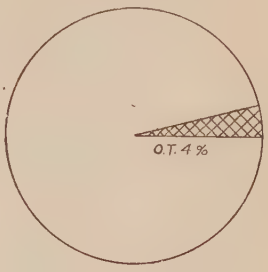
THE INTERNATIONAL GRADED SERIES *

KINDERGARTEN DIVISION
FIRST YEAR
The Little Child and the Heavenly Father **



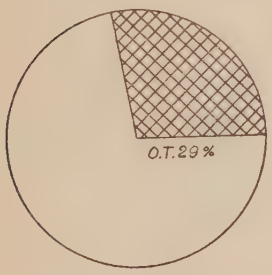
T. M. and P. M. 480 pp. (4½ × 5½ in.)
2610 inches; 219,700 words
Old Testament—46,600 words
21%

KINDERGARTEN DIVISION
SECOND YEAR
The Little Child and the Heavenly Father



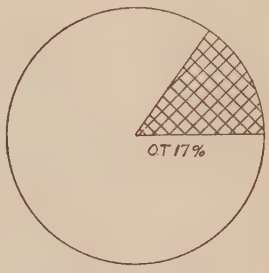
T. & P. M. 480 pp. (4½ × 5½ in.)
2645 inches: 222,000 words
Old Testament—9300 words
4%

PRIMARY DIVISION
GRADE I
Bible Stories for the Sunday School and Home



T. & P. M. 500 pp. (4½ × 5½ in.)
2750 inches; 213,860 words
Old Testament—62,060 words
29%

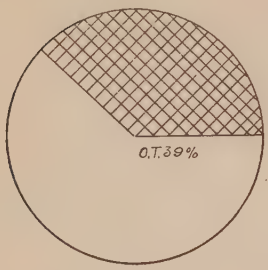
PRIMARY DIVISION
GRADE II
Bible Stories for the Sunday School and Home



T. & P. M. 566 pp. (4½ × 5½ in.)
3140 inches; 230,160 words
Old Testament—38,670 words
17%

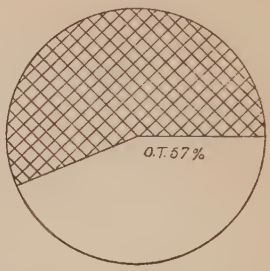
* The Pupil's and Teacher's materials have been added.
** A two years' course; units to be used interchangeably.

PRIMARY DIVISION
GRADE III
Bible Stories for the Sunday School and Home



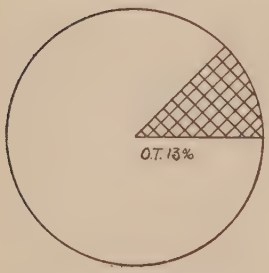
T. & P. M. 546 pp. (4½ × 5½ in.)
3003 inches; 201,100 words
Old Testament—80,193 words
39%

JUNIOR DIVISION
GRADE IV
Stories of the Olden Time



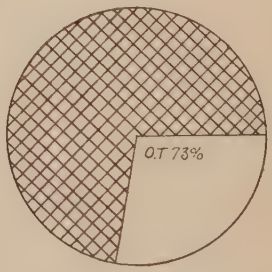
T. & P. M. 436 pp. (4½ × 5¼ in.)
2289 inches; 148,000 words
Old Testament—85,850 words
57%

JUNIOR DIVISION
GRADE V
Hero Stories



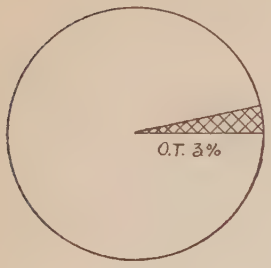
T. & P. M. 485 pp. (4½ × 5½ in.)
2748 inches; 233,660 words
Old Testament—31,000 words
13%

JUNIOR DIVISION
GRADE VI
Kingdom Stories



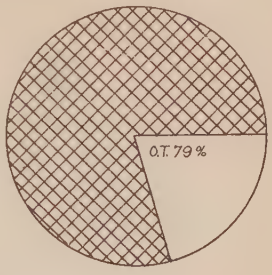
T. & P. M. 494 pp. (3¾ × 5½ in.)
2765 inches; 178,860 words
Old Testament—130,430 words
73%

INTERMEDIATE DIVISION
GRADE VII
Gospel Stories



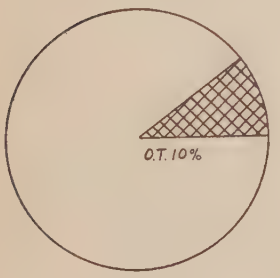
T. & P. M. 464 pp. (4½ × 5½ in.)
2612 inches; 177,600 words
Old Testament—6130 words
3%

INTERMEDIATE DIVISION
GRADE VIII
Leaders of Israel



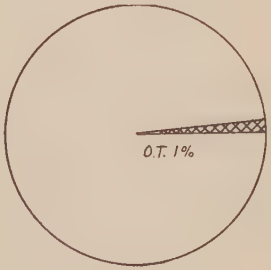
T. & P. M. 568 pp. (3½ × 5½ in.)
2765 inches; 178,860 words
Old Testament—130,430 words
79%

INTERMEDIATE DIVISION
GRADE IX
Christian Leaders



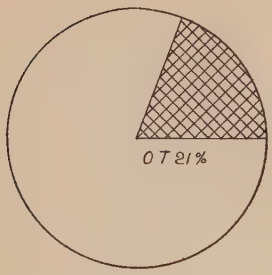
T. & P. M. 606 pp. (3½ × 5½ in.)
3157 inches; 188,100 words
Old Testament—19,333 words
10%

SENIOR DIVISION
GRADE X
The Life of Christ



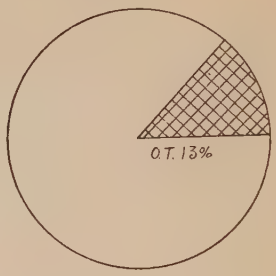
T. & P. M. 685 pp. 3¼ × 5¼ in.)
3595 inches; 226,600 words
Old Testament—3259 words
1%

SENIOR DIVISION
GRADE XI
Christian Living



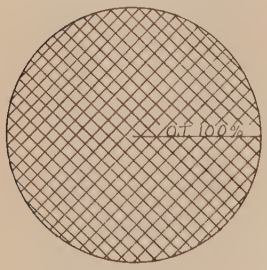
T. & P. M. 480 pp. (3¼ × 5¼ in.)
2460 inches; 164,000 words
Old Testament—33,666 words
21%

SENIOR DIVISION
GRADE XII
The World a Field for Christian Service



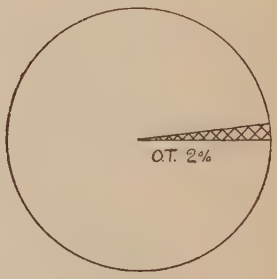
T. & P. M. 661 pp. (3½ × 5½ in.)
3636 inches; 220,833 words
Old Testament—29,124 words.
13%

YOUNG PEOPLE'S DIVISION
The History and Literature of the Hebrew People



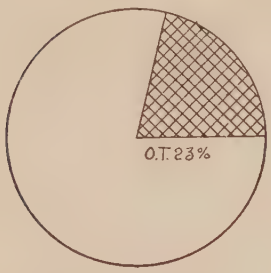
T. & P. M. 624 pp. (3¼ × 5¼ in.)
3197 inches; 213,100 words
Old Testament—entire.
100%

YOUNG PEOPLE'S DIVISION
The History of New Testament Times



T. & P. M. 454 pp. (3½ × 5½ in.)
2497 inches; 159,800 words
Old Testament—3266 words
2%

YOUNG PEOPLE'S DIVISION
The Bible and Social Living



T. & P. M. 561 pp. (3½ × 5¾ in.)
3239 inches; 215,933 words
Old Testament—50,000 words.
23%

THE INTERNATIONAL GRADED SERIES

Table showing the most commonly used Old Testament passages and books, and the courses wherein they appear in this series.

	Courses, according to grade numbers															
NARRATIVE, HISTORY, LAW.	B	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
The Creation																
Garden of Eden																
Noah's ark											X					
The rainbow		X														
Cain and Abel																
Abraham's adventure					X			X	X							
Abraham and angels		X	X													
Abraham offering Isaac					X			X	X				X			
Abraham and Lot			X		X				X							
Rebekah at well			X		X											
Hagar and Ishmael																
Jacob cheating Esau					X											
Jacob's dream					X						X					
Jacob's return					X											
Joseph and coat																
Brothers selling Joseph					X											
Joseph and butler																
Joseph and famine					X											
Joseph testing brothers					X											
Joseph making self known					X											
Joseph caring for father					X											
Moses in basket boat	X		X		X				X							
Moses's call					X				X				X			
Burning bush					X											
The plagues					X				X	X			X			
The Passover					X								X			
The Red Sea					X			X	X				X			
Pillar of cloud and fire					X											
Manna and quails																
Wilderness wanderings					X								X			
Ten Commandments					X				X		X		X			
Moses's death					X											
Joshua's conquest, Canaan					X											
Report of spies					X											
Gideon		X			X											
Jephthah																
Balaam and Balak																
Samson					X											
Deborah and Barak					X						X					
Samuel and Hannah			X		X											
Samuel and Eli			X		X											
Saul made king					X								X			
David, shepherd boy		X														
David and Goliath					X											
David spares Saul					X											
David and Abigail		X			X											
David plays for Saul		X			X											
David and Jonathan		X			X								X			
David and Bathsheba					X											
David's wars					X								X			

	B	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
David and lame prince	X			X												
Death of Saul							X									
David and Absalom							X									
Solomon builds Temple				X			XX							XX		
Solomon's kingship							XX		X					X		
Queen of Sheba							X									
Division of kingdom							XX							XX		
Elijah at Brook Cherith	XX	XX		X												
Elijah at Carmel				XX			X		X					X		
Elijah rebukes Ahab							XX		X							X
Elijah heals child	X															
The Still, small voice				X												
Elijah calls Elisha				X			X		X	X						
Healing of Naaman	XX	X		X			X							X		
Elisha at woman's house	X	X														
Elisha healing woman's son	X			X												
Josiah's reform			XX						X							
Nehemiah the builder	X		X				XXX		X			X		X		X
Ezra's prayer		X	X				X									
THE SHORT STORY																
Ruth	XX								X	X			XXX			
Esther				X					X							
Jonah	X								X					X		
Daniel, refusing food		X		X												
Daniel in lions' den	XX		X				X		X							
Daniel in furnace				X			X			X						
POETRY AND WISDOM																
Job														X		
Psalms														X		
Proverbs																
Ecclesiastes																
Songs of Solomon																
The Lamentations																
PROPHECY																
Isaiah's call																
Isaiah, the statesman									XX			X				X
Jeremiah, political prophet									X			X		XX		
Jeremiah's spiritual messages																X
Jeremiah writes book																
Ezekiel														X		X
Amos--justice									X			X		X		X
Hosea--love												X		X		X
Micah vs. sacrifices												X		X		
Haggai, builder									X							
(Other prophets not mentioned)																
Deutero-Isaiah: the servant														X		
APOCALYPSE																
Daniel (chs.2,7-12)														X		

Note. The books, listed as "Narrative, History, and Law," include the books as listed in the English Bible from Genesis to Nehemiah, with the exception of Ruth. Psalms and Proverbs are frequently referred to for "Bible Readings," which are not listed in this table. Nos. 13, 14, and 15 refer to courses in the Young People's Division.

Chapter IV

THE CONSTRUCTIVE STUDIES IN RELIGION

THE CONSTRUCTIVE STUDIES IN RELIGION *

THE KINDERGARTEN DIVISION (Pre-school Age)

Courses

(a) *The Sunday Kindergarten: Game, Gift, and Story,* by Carrie S. Ferris

(b) *Religion in the Kindergarten,* by Bertha M. Rhodes

THE PRIMARY DIVISION (Age 6–8)

Courses

1. *The Child and His World,* by G. L. Chamberlin and M. R. Kern.
2. *Walks with Jesus in His Home Country,* by Chamberlin and Kern
3. *Stories of Shepherd Life,* by Elizabeth Miller Lobingier
4. *Hebrew Home Life,* by Elizabeth Miller Lobingier

THE JUNIOR DIVISION (Age 9–11)

5. *An introduction to the Bible for Teachers of Children,* by G. L. Chamberlin
6. *The Life of Jesus,* by Herbert W. Gates

THE JUNIOR HIGH SCHOOL DIVISION (Age 12–14)

BIBLICAL COURSES

7. *Paul of Tarsus,* by Louise W. Atkinson
8. *Heroes of Israel,* by Theodore G. Soares

* Published by the University of Chicago Press, Chicago.

Note. The numbers in the left-hand column above are used in this study to designate the courses. They do not refer to age or grade.

In order to keep this series uniform with the other series examined, certain adult and supplementary courses, published by The University of Chicago Press, are omitted.

LIFE SITUATION COURSES

9. *Problems in Living,* by May K. Cowles
10. *Right Living,* Series I and II, by Maurice J. Neuberg

THE SENIOR HIGH SCHOOL DIVISION (Age 15–18)

BIBLICAL COURSES

11. *The Life of Christ,* by Isaac B. Burgess
12. *The Hebrew Prophets, or Patriots and Leaders of Israel,* by G. L. Chamberlin
13. *Christianity in the Apostolic Age,* by George H. Gilbert

ETHICAL COURSES

14. *Our Church,* by John L. Lobingier
15. *The Problems of Boyhood,* by Franklin W. Johnson
16. *Lives Worth Living,* by Emily C. Peabody
17. *Young People's Projects,* by Erwin L. Shaver
    - *A Christian's Life Work*
    - *A Christian's Recreation*
    - *A Christian's Attitude Toward the Press*
    - *Christian World Builders*
    - *Christian Young People and World Friendship*
    - *Young People and the Church*
    - *The Other Fellow's Religion*
    - *Christianizing our Community*
    - *A Christian's Education*
    - *A Christian's Patriotism*

Chapter IV

THE CONSTRUCTIVE STUDIES IN RELIGION

This is a notable series. It is used extensively by many different progressive denominations. From the standpoint of book-making it compares favorably with the best school texts. Many of the courses are the result of experimentation in Sunday-school teaching, and in their present form embody the criticisms of those who used the preliminary mimeographed outlines.

In an early prospectus, the editors stated their aim as follows:

> The fundamental idea of the series is to impart a real knowledge of the Bible and thereby to aid in bringing about that moral and religious result in the pupil which is the highest end of all study and teaching of the Bible. . . . If the Bible is to be the pupil's lifelong companion and guide, to which he can turn intelligently for help and instruction in the exigencies of life and from which he is to gain inspiration and guidance, it is needful that he secure a knowledge of its contents as a whole, and some conception of the specific character and purpose of the many books of the Bible.

This aim very definitely influenced the character of the original courses in the series. Some of these courses have been discontinued and their places have been taken by the "life situation" and the "ethical" courses. This change is clearly reflected in the publishers' aims as stated in their most recent prospectus:[1]

> The editors have had due regard for fundamental principles of pedagogical method, for the results of the best modern biblical scholarship, and for those contributions to religious education which may be made by the use of a religious interpretation of all life-

[1] Prospectus, 1928.

processes, whether in the field of science, literature, or social phenomena. . . . The series will always be subject to renewal and change.

These aims, though somewhat different in their emphases, would dispose the reader to expect an adequate treatment of the Old Testament, and would incline him to believe that the relationship between the Biblical material and the training of the pupil to meet intelligently the "exigencies of life" would be carefully stressed. One is prepared to find a series positive to all the Criteria. An examination of the individual courses must now show to what extent these expectations are realized.

The Kindergarten Division

Two courses are provided for this group of children.

(a) *The Sunday Kindergarten: Game, Gift, and Story.* This course contains forty-three lessons, each having an aim, a story, games, and appropriate table-work. Thirty-six lessons are based on Biblical materials, and in nineteen lessons the Old Testament is used as the basis of the story.

The aim is to "present a series of well worked out lessons which are suitable for very young children and which will aid in their moral and religious development." [2] The aim promises a positive reaction to Criteria C and D.

The Old Testament stories [3] are reconstructed, much of their

[2] Preface.

[3] The stories used and the aims they are employed to serve are as follows: David and the Lion (bravery), Abraham and the Strangers (hospitality), Lot and the Angels (kindness), Building a House for God (kindness to God), the Poor Widow and Elijah (kindness), Coat of Many Colors (generosity), Abraham and Lot (love of relatives), Joseph Sends for his Father (love of a boy for his father), Gideon the Brave (courage), David and the Giant (courage), The Fiery Furnace (courage toward God), the Den of Lions (courage toward God), Abraham Finding a new Home (obedience to God), Noah and the Ark (obedience to God), A Bush on Fire (obedience to God), The Bright Cloud (obedience to God), What a Little Sister Did and Miriam's Care for Moses (kindness in the home), Going for Rebekah (kindness of a servant), Samuel Helping in God's House (helpfulness of a little boy).

detail is omitted, and those parts of a story are selected and emphasized which illustrate or drive home the lesson theme or aim. But no story is forced to teach a different lesson from that which is central in the Old Testament narrative employed. The Old Testament material is not chronologically arranged, nor is there any evidence of its having been used for its own sake. It is rather employed as a stimulus for such character-conduct traits as kindness, generosity, love, courage, obedience, and helpfulness, i. e., for the development of those traits which in the little child might be regarded as serving the "social-civic" objective.

The above list [3a] of stories and aims indicates that many of these lessons have been used to serve the social objective of worthy home membership, that a lesser number have in mind the training of the little child in those qualities that make for good citizenship in his circumscribed world, and that all of them serve the religious and moral aim. Furthermore, the course as a whole gives a very positive reaction to all the criteria.

(b) *Religion in the Kindergarten.* The lessons in this course are grouped around certain central themes, such as the "earth home," the "house of God," etc. The course is "designed to help parents and teachers, who have not had special training in kindergarten methods, to present religion to little children in a concrete, simple, and dramatic way, in order that they may use something of the spirit of the kindergarten and, as best they can, lead the children in the development of right attitudes and the full enjoyment of life." [4]

Very slight use is made of the Old Testament, but such use is unique. For example, in Lesson No. 18, "The Child Jesus Grew," Jesus is pictured as going with his mother to the village well.

[3a] Cf. footnote 3, at the bottom of p. 91.
[4] Preface, p. xi.

His mother would tell him how precious their well was and how in olden times, when people finished building a well, they danced around it and sang this song:

"Spring up, O Well;
Sing ye to it!
Dug by the princes;
Out of the desert a gift!" [5]

When the child Jesus went out to play, He dug a well in the sand and put stones all about it, very much as the large well was made, where he and his mother had been. Then he and his friends would dance around it and sing,

"Spring up, O Well;
Out of the desert a gift!"

Here is an imaginative, but not improbable, picture of Jesus' play life. The child Jesus and his friends are represented as singing an old folk-song. It is worth noting that the lesson treatment of this Old Testament song serves the social objective of recreation, and that in recent books on the subject of recreation the use of folk-songs and folk ways has been strongly urged.[6]

In Lesson No. 33, there is furnished a story of the shepherd boy, David, into which the author has woven a part of the Old Testament narrative of David's rescue of his sheep from the lion, and a portion of the twenty-third Psalm.

The story of Eli and the child Samuel (a favorite in courses for the Kindergarten and Primary divisions) is used twice in this course. In Lesson No. 9, the story stops with "Speak, Lord, for thy servant heareth," and emphasizes Samuel's sensitiveness to the divine voice. The story serves as a stimulus to obedience when the "quiet voice" speaks within. But in Lesson No. 40, the story is continued to include the disagreeable message which Samuel was commanded to tell Eli. Here the point of stress is Samuel's bravery in delivering the message to the old priest, and the story becomes a stimulus for brave conduct.

[5] Numbers xxi., 17, 18.
[6] E. g., Chapman and Counts, "Principles of Education," p. 294, ff.

In neither case, however, is violence done to the original Old Testament material, for no lesson is wrested from it which it does not contain. But by the selection of different "high points" for each lesson, the Old Testament story serves two different objectives.

The Primary Division

There are four courses for the Primary Division. They are not necessarily consecutive, and may be used in any order with children aged six to eight years, or of public-school grades I, II, and III.[7]

1. *The Child and his World.* This course is the result of experimental teaching in a "particular Sunday School."[8] It contains thirty-nine lessons, seventeen of which make use of the Old Testament. The authors have organized their materials around ten major themes. Some are suggested by Christian festivals (Christmas and Easter), others by national anniversaries (Thanksgiving and Memorial Day), and others by situations in the life of the child. There are four lessons to a theme, and each theme is built up with songs, prayers, memory work, and hand work, as well as the story itself. The authors have shown much skill in developing the lesson treatment to serve these monthly themes. Repeated use of Psalms 24 and 100 has been made in the expressional and memory work.

The first theme, "Parents and Children," aims to "draw the attention of the child to the familiar relations of respect, love, and service which should exist between parents and children."[9] Three out of the four stories used in the development of this theme are from the Old Testament. "How Joseph Honored his Father" illustrates the commandment, "Honor thy father

[7] Courses numbered 3 and 4 are more suited to the third grade.
[8] Preface, p. vii.
[9] P. 1.

and thy mother." "Samuel Honoring his Parents by Trustworthiness" stresses the idea of faithfulness to those duties that are expected by parents. Ruth's devotion to Naomi shows that honoring one's mother is a natural and joyful service. One other monthly theme also makes use of three Old Testament lessons—Theme VIII, "Who is a Brave Man?" with Abraham, Elijah, and Joshua as examples of bravery. Sometimes the Old Testament stories are retold. Frequently only the framework and the points of stress are indicated and the teacher is directed to the sources in the Bible for details.

Certain unusual features in the course are to be noted. In Lesson No. 5, "God the Creator of Earth and Sky," the customary Old Testament creation story is merely referred to. In its place, the teacher tells a story of creation which includes the Copernican, the nebular and the planetesimal hypotheses. Such a lesson is a flagrant violation of CRITERION D. But the majority of the Old Testament lessons are not open to criticism on this score.

The story of Jacob and Esau, Lesson No. 14, bears the title, "The Brother who Cheated," and is used in the monthly theme, "The Child and the Family," as a foil for the appreciation of the lesson that precedes it—"The Boy Jesus in his Family." The story of Samson, Lesson No. 21, is used to teach "Strength and Growth," but his obedience to the ancient Nazarite vow, together with his unmoral physical exploits, make the value of the lesson very dubious. Esther, in Lesson No. 34, is the embodiment of patriotism and sacrifice, and her picture, obviously, is drawn from the most favorable parts of the Old Testament story. The authors have attempted to use Isaiah's song of the vineyard in Lesson No. 39 to show the "natural result of growth and cultivation" in human character, but the attempt is more ambitious than successful.

On the whole, the course is positive to CRITERIA A and B.

The aims are positive to the other criteria, but the lesson treatment is often "over the heads of the children," and aside from hand work, there is hardly any suggestion of conduct activities.

2. *Walks with Jesus in his Home Country.* Of the forty lessons, thirty-five are Biblical, but as the title suggests, the Old Testament material rarely appears (ten lessons only).

The aim of the course is "to emphasize ethical truth and to give to the child a sense of the reality of Jesus and an attitude toward him." [10]

This aim, so far as the Old Testament material is concerned, has been carried out. Considerable use is made of those Old Testament stories by which the imagination of the child Jesus was stirred. It cannot be proved just what stories from the Old Testament Jesus knew, or which ones particularly influenced him. But from those stories which he used as illustrations in his teachings, one may infer what portions of the Old Testament he knew and loved. On this theory, the authors of this course have used the Old Testament material to contribute to the total picture of Jesus.

This volume contains one interesting illustration of the manner in which an Old Testament story may be used as a foil for Jesus' point of view. In Lesson No. 13, "The Man Who Kept his Promise," the children are told one of the "stories that Jesus must have known and read." It is the story of Jephthah. The Old Testament narrative is given with fidelity to the original up to the point where Jephthah's ghastly vow is carried out. Jephthah is pictured as a man of courage and fidelity to his ideals as he saw them. But the authors did not suffer the lesson to end there. They add, "Would not Jesus, as he read this story, say to himself, 'Ah, that was a great man, Jephthah! If he had only *known* about God as his loving Father, then he could have given his daughter to God in some other way.'" Thus, by

[10] Preface.

bringing this passage into the presence of the ethics of Jesus, it is made to serve as a "foil" for the appreciation of his spirit. However, it is very doubtful whether this story should be used for any purpose with Primary Division children.

3. *Stories of Shepherd Life.* Here are thirty-six lessons, of which twenty-three are based on Old Testament material, grouped around the life situations of the early Hebrews. The course is a project. "The simple life-activities of the nomad are easily understood by the children of this age," writes the author in her preface. "Their life was spectacular and dramatic. . . . The course is a simple, sociological study, and is designed to bring children into a sympathetic and friendly relationship with these interesting people of an ancient time." [11]

The book is interesting. The reconstructed stories, the questions, the hand work, which includes drawing, modeling, spinning and weaving, and, above all, the dramatizations, make this an appealing course both for pupils and the teacher. The materials lie within the interest span of this age. The Old Testament stories are woven into the fabric of the lessons in which they appear and furnish the impetus and inspiration for the various types of hand work provided. Probably the child will enter happily and imaginatively into the peculiar customs of this ancient people, and, in dramatizing the stories, will unconsciously absorb much of their moral and spiritual value. No attempt, however, is made to suggest that these stories or customs have value for the child-life of today, or that the hospitality of Abraham's tent or the kindness of Joseph to his father have a bearing on what the child might do in his own home. Thus this "sociological study" fails to meet in any specific way the social objectives suggested in CRITERIA C and E.

4. *Hebrew Home Life.* This third-grade course is designed to follow "Stories of Shepherd Life."

[11] Preface, pp. ix, ff.

It is planned to give the child an intimate knowledge of the life experiences of the ancient Hebrew home and the realization of the growth of religious forms and practices of the Hebrew people out of the simple affairs of their home life.[12]

The pupil's book contains thirty short chapters which in content and style are suitable for reading by the eight-year-old child. The sentence structure is simple and colorful. Some of the subjects treated are farm life, crops, food, clothing, implements, ways of cooking, etc. Then there are intimate pictures of happy home life, based upon familiar Old Testament incidents, such as the stories of Ruth, Hannah, Elisha, Saul, etc. The expressional work, which is suggested in detail in the Teacher's Manual, is abundant and ingenious. There is provision for cutting, drawing, modeling, and an unusual amount of dramatization.

The course deals entirely with the ancient Hebrews. It draws its material from the Old Testament, from archæological research, and from studies of modern life in Palestine. It is scholarly and accurate. In fact, the course is positive to Criteria A, B, and D. But like "Stories of Shepherd Life," it makes no attempt to relate its findings to the home life of the modern child. It provides abundantly for expressional activities. There are plenty of things to be done—interesting things which will enable the child to relive the experiences of the ancient Hebrews. He may weave rugs or bake bread with the friends of Saul and Hannah, but there is no suggestion that he might also help his mother wash her dishes. The course is negative to Criteria C and E.

The Junior Division

5. *An Introduction to the Bible for Teachers of Children.* The editors state that "the introduction to the Bible should be given an early place in the curriculum," but they recognize

[12] Publisher's announcement.

that "such a course is difficult because the literature of the Bible and the events which it records are remote from our time and from the thought world of children." Yet the attempt is made to do this difficult thing for nine-year-olds.

The aim of the course is:

To give the child:

1. The ability to handle his Bible intelligently, i. e., to find books, chapters, and passages readily;
2. A personal and familiar acquaintance with those parts of the Bible that are of interest to the child;
3. Ability to distinguish between the various kinds of literature which the Bible contains;
4. Simple knowledge of the background of these various kinds of literature;
5. Such suggestions of noble qualities and ideals in men and women as will lead to admiration and emulation of the good rather than the evil;
6. Such conceptions of the faithfulness and love of God and of Jesus Christ as shall lead the pupil to make personal choice of a life of Christian service.[13]

This long and complex aim is largely informational, but in the last two items, provision is made for appreciation and conduct. One would expect, however, that such an objective would be far too advanced and complicated to be carried out successfully with nine-year-old children, and examination of the lessons confirms such an expectation.

In Lesson No. 3, the teacher is directed to use the Genesis story of the beginning of sin to show that punishment always follows disobedience. The order of action in the Genesis story is "true to experience as the children know it." In their experience the "steps" are the same, and if wrong-doing is not followed by punishment, it is invariably attended by the consciousness of having done wrong.

In Lesson No. 6, "The Story of Two Brothers," the author points out that the relationships most familiar to the child are

[13] Preface, p. xxvi.

those of the family, and that deceit and dishonorable action within the family are things that the child understands. This story of Jacob and Esau, therefore, is to be used to help the children to see that the consequences of dishonest action are not confined to the immediate sequel of the act, but that they continue through life. This is a positive use of a negative story, and it is well done.

In the lesson on "Deborah and Barak" (Lesson No. 10), the aim [14] is "to introduce the books of Joshua and Judges, to give an impression of the times of the Judges, and to teach that trust in God brings victory." Here the child's interests are sacrificed for "subject-matter-for-its-own-sake." Imagine a nine-year-old being interested in "several strong and determined peoples contending for the possession of the same land, and in methods of warfare that were cruel and treacherous." [15]

Yet in this same lesson an excellent example is found of a general attitude toward certain portions of the Old Testament which may serve as a foil for the spirit of Jesus. For example:

> "It is well continually to impress the children with the low moral standards of these early days in Israel and to let them feel that it was due to a lack of knowledge about God. If this background is kept before them, the children will be saved from the error of believing that the heroes in these early years are models for them to follow and admire, just because the stories are found in the Bible." [16]

In Lesson No. 13, "Stories of David, the Hero," the aim is "to continue the study of the book of Samuel, to present David the hero under various circumstances; to discover, for imitation and admiration, noble and manly traits of his character." Only the last part of this aim is significant, and the weakness in this lesson, as in so many of the lessons in this course, is that there is no specific application to the problems of the Junior's

[14] Compare this aim with the much simpler one in the lesson on Deborah in Grade XII, "Lives Worth Living," Ch. 3 of this series.

[15] P. 49.

[16] P. 50.

life. In other words, despite the character-conduct aims of the course, the principle of transfer is quite neglected. Such suggestions of conduct as appear are very abstract. There is actually no conscious aim beyond having the pupils know the facts of the lesson. There is cultural emphasis. It is very doubtful, after he had studied this course, whether the pupil would have made much progress in the direction of living the Christian life.

Most of the material in Lesson No. 29, "Hosea Preaching the Love of God," is not vital to pupils of this grade. Certainly the significance of Hosea's domestic tragedy cannot be perceived by Juniors. The author recognizes this and seeks to "dilute" the material,[17] without success. This lesson in particular and many of the lessons in this course violate every aspect of the principle set up in CRITERION D.

Many of the lesson titles are extremely suggestive and appealing. It seems a pity that the lessons which follow such titles should be so mechanical and dull. The author has sacrificed much of the literary beauty and the natural charm of the stories to the business of locating them in their proper chronological order.

Of course, this volume, like all the volumes in this series, is characterized by a thoroughly critical approach to the Biblical material. The Old Testament characters are taken at their face value. For instance, David's sin and its consequences are portrayed without any attempt to idealize him. In fact, no Christian teaching is forced out of an Old Testament passage that does not actually contain it.

The writer agrees with the author that children at this age should become familiar with the arrangement of the books of the Bible and be able to find books, chapters, and passages easily. But this information can be given in addition to the regular

[17] Cf. p. 147.

lesson and need not involve the ambitious attempt at Biblical introduction which this book sets out to give. The writer quite agrees with Professor Betts who says that this course attempts to make a researchist of a nine-year-old child.[18]

6. *The Life of Jesus.* There is almost no Old Testament material in this course. The pupil is asked to read Ex. xx., 12 and Deut. vi., 4–5 to find what Jewish boys were taught.[19] The origin of the Feast of the Passover is explained by an Old Testament reference. A few other lessons connect some aspect of Jesus' teaching with the Old Testament. But the purpose for which the Old Testament is used is to furnish an historical or literary background for the life of Jesus. No indication is given of the place which Old Testament biography, poetry, and prophecy must have played in his life as a child. This seems a serious omission.

Junior High School Division

BIBLICAL COURSES

7. *Paul of Tarsus.* The author has based most of her lessons on material taken from the book of Acts. She has wisely omitted most of the material from Paul's letters as being too difficult for children of this age. This fact will explain the scant use made of Old Testament material. It does not have to be used to explain the background of Paul's theology, for the course is a simple biography.

The author does point out the influence of the Old Testament and of Jewish customs upon the boyhood and youth of Paul. Of course, much of the Jewish background for Paul's education has to be supplied from other than Old Testament sources. But Paul's visit to the Temple [20] is made the occasion

[18] G. H. Betts, "The Curriculum of Religious Education," p. 396.
[19] P. 31.
[20] Pp. 63–87.

for the description of the three Jewish temples and a study of Psalm 84. Similarly, the Road-to-Damascus story is told with constant allusions to Old Testament incidents that occurred there. For example, "here Abraham had stopped on his long journey from Haran to his new home in the Promised Land." [21] "Jeremiah also speaks of the walls of Damascus." [22] The failure to make a larger use of the Old Testament in a course on Paul is forgivable in a course written for twelve-year-olds, as it would not be in a course for older adolescents.

8. *Heroes of Israel.* There are thirty-five lessons in this course, all of which are based on Old Testament material. The pupil's text-book is a reprint of the Biblical material, simplified somewhat in translation and by the omission of difficult phrases and sections. The teacher's manual has excellent helps. The lessons are short biographies of the more familiar Old Testament heroes, from Abraham to Daniel.

The aim of the course is

> to make Abraham, Joseph, Moses, etc., familiar characters, living in the youthful imagination, attracting by their great qualities the souls of the children toward the higher values of life, and warning by the mere exhibition of their littlenesses and meannesses against such failure to attain the best. . . . We shall not be concerned to draw lessons and point morals. These will come up themselves if the heroes are made real.[23]

It has to be observed that the aim is the character-conduct aim, and yet the author purposely avoids making the contacts between these stimulating characters and the problems of the child's own life. Perhaps the teacher will see to it that "transfer" is provided for, but a course must be judged not by what an ingenious teacher will do with it, but by what the course itself actually is.

[21] P. 87.
[22] P. 89.
[23] P. xiv.

The sins of these heroes are not glossed over. "Jacob was smart or clever in his bargain. Was he brotherly? There was wretched favoritism in this family. What was Rebekah's scheme to get the blessing for her favorite? What revenge did Esau plan?"

Gideon is presented as a great hero, who, however, in making an idol and worshiping that instead of God, committed a "strange and sad mistake."

Of Samson we read: "Great tales were told of his exploits, but he was the slave of his passions. He could conquer others, but he could not conquer himself." [24]

Yet an unnecessary effort is made to present Solomon and Esther in a favorable and Christian light, which the facts in the case of each do not warrant. Solomon, the "wise king," is so presented that one would never suspect the cruelty of his taxation system nor the intrigues that arose from within his harem. He is lauded as the wise man, and his building of the Temple and the prayer of dedication are held up as examples of his great and glorious life.

Esther, likewise, is presented as a brave, patriotic, and beautiful queen. "The revenge was a part of the savage spirit of the old days which we shall gladly forget. But we shall remember the beautiful bravery of Esther which is an inspiration forever." [25]

The historical and critical approach is generally maintained, however. For example, the lesson on "Daniel and his Friends" is placed after the persecution of Antiochus and the revolt of Judas Maccabæus. God sent the Jews at that time a "helper who told them heroic stories of the olden time to encourage them to believe that God would surely deliver them. These *stories* were of Daniel and his three friends. What did the King

[24] P. 102.
[25] P. 213.

think he saw in the burning fiery furnace? . . . We can understand how the Jews would have told such a wonderful *story* as this to cheer those who were under great temptation to give up their faith." [26]

LIFE SITUATION COURSES

9. *Problems in Living.* This is one of the latest courses in the series (August, 1927). It is in accord with the editors' purpose to displace Biblical courses, chronologically arranged, "when they no longer perform their function," [27] with courses of the problem and project type.[28] There are thirty lessons. Each opens with a genuine life situation, which is typical of the early Junior High School period. The problem is set forth in clear relief by pointed questions. The solution is aided by well chosen extra-Biblical quotations and by an unusual number of carefully selected Old and New Testament passages. Nearly every lesson contains a generous portion of Old Testament material which is ingeniously woven into the body of the lesson and compared and contrasted with the New Testament passage which follows it.

The treatment of Old Testament incidents and teachings is in harmony with modern scholarship, and the lessons are well adapted to the experience and understanding of the pupils for whom they are planned. In a way and to a degree which warrants investigation and adoption by other authors, this text relates the Old Testament to modern social objectives. For example, in Lesson No. 17, "Mine and Thine," the ancient and modern examples of thieving are set in parallel columns:

[26] Chapter 34.

[27] Prospectus, 1928.

[28] Two such Biblical courses recently discontinued are Corbett's "Old Testament Story," and Willett's "Studies in the First Book of Samuel." Both of these courses were positive to CRITERIA A and B, but negative to CRITERIA C, D, and E.

Ancient	*Modern*
Read I Sam. 2:12–17. Hophni and Phineas, as sons of Eli, had a right to a certain amount of meat offered as sacrifice for their food. By taking more and more, they became bolder and had less regard for sacred things. It resulted in the bold transgression told in I Sam. 4.	Boys and girls think it a small thing to "swipe" fruit from a groceryman's basket or from a neighbor's orchard. Taking little things makes them bolder till they venture on bigger things and finally get into the juvenile court.[29]

The Old Testament is not "lugged into" this lesson. It clearly belongs there and serves to carry the problem forward and sheds light upon it. The course as a whole is positive to CRITERIA A, B, C, and D. But it stops short of providing for conduct activities and contents itself with intellectual problem solving and with attitudes. It is for the most part, therefore, negative to CRITERION E.

10. *Right Living.* (Two Series.) These are discussion courses for boys and girls. Their purpose is to "help boys and girls of the earlier High School age to decide how to meet social problems, i.e., the problems of conduct between oneself and other people." [30] The "life situation approach" is followed. The author has gathered scores of actual life situations which are common to the early adolescent years and to modern life and begins each chapter with two or three of them. For instance, in Lesson No. 4, on "Reading," the situations describe a boy who was caught stealing money from a railroad ticket-office and who attributed his temptation to the reading of a detective story, and a girl who was rebuked by her mother for reading "sentimental books." In this fashion the problem is brought before the group and is sharpened by such questions as these: "Does it make very much difference what book one reads just

[29] P. 64.
[30] Preface.

so it is interesting and exciting?" The Biblical material is used to shed light on the right and wrong ways of meeting the situation. The Old Testament is rarely referred to, and one suspects that it would not be much used in actual practice. In the lesson just cited, Old Testament references are suggested, but only one of them is used in the development of the discussion: e.g., "Have you read books that misrepresent the truth? . . . What would the king in I Kings 22:16 have said about such books?" Where the Old Testament is used, however, it always serves the character-conduct aim. Both the teacher's manual and the pupil's text bristle with "things to do," and the course as a whole, therefore, is positive to all of the CRITERIA.

SENIOR HIGH SCHOOL DIVISION

BIBLICAL COURSES

11. *The Life of Christ.* This is a thoroughly scholarly volume and an excellent course for any group of older high school pupils who are willing to work hard for the sake of gaining knowledge. It is too advanced for younger high school students. No significant use of Old Testament materials has been made. Old Testament quotations in the Gospels are explained in the notes; and places which are important, as the site of Old Testament events, are described.

In the picture of Jewish family life, rather full allusions are made to Old Testament customs and teaching.[31] Many Jewish practices are explained—always for the sake of clarifying the Gospel portrait of Jesus—but usually without Old Testament citations. No Old Testament material is introduced here as a foil for the spirit and teaching of Jesus. The Old Testament usage in the course is positive to CRITERIA A and B,

[31] Cf. p. 43.

but the course as a whole is negative to CRITERIA C, D, and E.

12. *The Hebrew Prophets, or Patriots and Leaders of Israel.* Despite the fact that this course was formerly set down for the tenth grade, the editors announce that it is designed for students of the late high school age or the early years in college. This announcement makes it positive to CRITERION D.

The volume is written in the spirit of "modern historical scholarship." The purpose is to make the Hebrew prophets "living men with living messages to the world." The immediate and fundamental purpose of the course is to "give to the student a fair conception of the work of the prophets in their own setting and of their messages for their own times," but the full purpose of the course "will not have been accomplished unless it assists the student to make a connection between the problems of the prophet and those of his own day." [32]

This course, in its execution, is one hundred per cent. perfect from the aspect of CRITERION A. For example, in Chapter 13, "Isaiah of Babylon," the author makes use of the most approved methods of critical Old Testament scholarship. In the discussion of the "servant" passages, she writes:

> The prophet seems almost to be talking to a person, and some people have thought that he was describing the sufferings of Jeremiah. But as we reflect further we see that he is giving voice to the great fact and principle that spiritual knowledge has come and will continue to come to the world through the suffering of nations and of individuals, and that through their sufferings they are exalted.[33]

Yet despite the fact that this passage has so often been regarded as Messianic, and notwithstanding the conviction of many that Jesus' idea of his Messiahship must have been affected by this prophetic idea of the suffering servant, the author does not hint that there is any resemblance between

[32] Pp. xv, ff.
[33] Chapter 13.

these passages and the ethical and spiritual contribution of Jesus. This is a failure to make use of CRITERION B. Here also is the most valuable sort of stimulus for social service (CRITERION C), but it is not even suggested that there is any application of the servant idea to modern life. Of course, the teacher may use these passages to serve the author's hope as expressed in the preface, but the lesson itself can lay no claim to having done so or to having assisted the teacher to do so. The course as a whole is negative to CRITERIA C and E.

13. *Christianity in the Apostolic Age.* It seems strange that so little use is made of the Old Testament in this volume. One would think (with the exception of the treatment of Stephen's speech [34]) that Peter and Paul and the other writers of the New Testament had never heard of the Old Testament, and were in no wise indebted to its language, its thought forms, or its ideas. Even in the chapters dealing with Galatians and Romans, no mention is made of the Old Testament figures and illustrations which Paul constantly uses. The Old Testament is not used in this course either as source material or for illustrative purposes or even as a background against which the teachings of Paul might be set in sharp relief. This omission, which the writer thinks was quite justifiable in the course for Juniors, *The Story of Paul of Tarsus,* is certainly neither necessary nor defensible in this course for students of the late high school age.

ETHICAL COURSES

14. *Our Church.* This is also one of the latest courses in the series (August, 1927). It begins with the problem approach. Its purpose is to acquaint young people of the high school age with their own church, with the history of the Christian Church,

[34] P. 42.

and with the characteristics of the major denominations (which are called "Our Neighbors"). This general and informational objective is clearly achieved, though the treatment is often abbreviated for lack of space. The author's real purpose, however, is quite obviously to prepare the adolescent for intelligent and effective membership in the church of his own choice. The materials which are taken from modern writings about the Church, and the questions which are propounded at the end of each chapter, provoke real thinking and should lead to action.

The course makes no mention of the Old Testament. To be sure, it deals largely with the modern Church and only four of its thirty chapters deal with the history of the Church. But the writer believes that in this historical treatment there might well have been a chapter on the ancient Jewish Church in which Jesus was reared and, in the section on "Our Neighbors," a chapter on the modern Jewish synagogue. There is also a place for some mention of the Old Testament in the chapter on "Our Church at Study"—a chapter altogether too meager to be of much value. The course as a whole is positive to CRITERIA C, D, and E.

15. *The Problems of Boyhood.*

This is described as a "course in ethics for boys of the high school age." The purpose is to suggest an outline for the class discussion of certain actual life experiences that are pertinent to almost any group of high school boys. The discussions deal with such questions as habit, gambling, sex, courtesy, citizenship, choice of a life-work. There are twenty-two different questions in the course.

The character-conduct objective determines the arrangement and choice of material, and the course as a whole is positive to CRITERIA C, D, and E. But there is one reference only to the Old Testament in the entire book, in Study No. 8 on "Speech, Slang and Profanity." The commandment "Thou

shalt not take the name of the Lord thy God in vain" is quoted and is followed by the question, "Was profanity wrong before the Ten Commandments were written?"

16. *Lives Worth Living.* (For young women.) "This book finds its motive and unity in its endeavor to meet the needs of a special class in the community." Believing that "God is the God of all ages and lands, and that all human experience has lessons of wisdom to teach those who have eyes," the author draws her material "partly from the Bible and partly also from the experience of those who have lived in later than Bible times." The purpose of the course is to "inspire young women through the study of biography to devote themselves to Christian service in the home, the Church and the community." [35]

This book is designed very definitely to serve social objectives, and it fulfils its purpose. It addresses itself to friendship, the home, public life, civic duty, industry, and religion, and is positive to every aspect of CRITERIA C and E.

In Chapter 2,[36] where the central theme is the home or motherhood, the story of Hannah is told in a way to bring out the human yearnings of a mother's heart. In the lesson which immediately follows, "Woman's Privilege in the Home," the story of Hannah is skilfully woven into its structure, and Hannah becomes an inspiration and stimulus for better home-building. The Old Testament material is suited to the needs and interests of this group, it is consciously and consistently used as a stimulus, and the lesson treatment is confined to the one central objective.

Likewise in Chapter 3, where the theme is "Woman's Public Influence," Deborah is presented as an example of a woman who gave herself, as did Joan of Arc, to the service of her country. Her inspiring personality becomes a vigorous incentive

[35] Preface.
[36] P. 24, ff.

to good citizenship. Her character and motives are wrought into the succeeding chapter, which deals with the place of women in clubs, churches, settlements, welfare work, social centers, schools, and at the polls. The remainder of the biographical material in this chapter is taken from the lives of modern women who are described as the "spiritual descendants of Deborah."

In this excellent book, which meets the test of all five of the criteria in an unusually thorough way, three of the lessons are based on the Old Testament, two on the New Testament, and two on extra-Biblical materials. This proportion is at least suggestive.

17. *"Young People's Projects."* These ten short courses for young people, by Erwin L. Shaver, the author of "The Project Principle in Religious Education," is one of the most significant contributions that any modern series has offered. Each project is a unit, yet any one of them may well lead into the pursuit of the others. They are definitely constructed to meet CRITERION E. They deal with the questions which ought to be and which frequently are uppermost in the minds of thoughtful young people. They are rich in suggestions and ingenious in their execution. They provide for information, attitudes, and activities. They address themselves definitely to the major objectives which are held by modern leaders alike in the field of religious and secular education—vocational life, citizenship, recreation, public opinion, and world peace. And they relate Christianity to these objectives in a vital and workable fashion.

They make no use of the Old Testament. Their materials are practically all extra-Biblical. One is tempted to ask if the use of the Old Testament and project courses for young people are incompatible with each other. Must a course which is splendidly positive to CRITERION E eschew the Old Testament altogether?

The significant features of this series have already been indicated and illustrated in this chapter, but the following points ought particularly to be noted:

1. The entire series, as may be seen from the Criterion Chart, is positive to CRITERION A in those courses where any measurable amount of Old Testament material appears. The courses are notable for their use of constructive and liberal scholarship.

2. The ethical and spiritual values of the religion of Jesus are consistently brought to bear upon the Old Testament material. The authors show no hesitation in branding dubious Old Testament ethics and primitive religious practices as pre-Christian or un-Christian. But in the New Testament courses, the influence of the Old Testament upon Jesus and upon the leaders in the apostolic church is not adequately brought out. This seems a serious defect.

3. The Biblical courses are notably weak from the standpoint of CRITERIA C and E. The courses for the Kindergarten Division and "Lives Worth Living" (where the latter makes use of the Bible) are fine exceptions to this statement. "Right Living," "The Problems of Boyhood," and "Young People's Projects" have so little Old Testament material that they can scarcely be counted in this study. They are included, of course, because they indicate the trend which the series is taking and because they show that when the character-conduct aim is pursued and the life-situation approach is used, the Biblical material in general and the Old Testament in particular almost disappears. The Biblical courses, on the other hand, are almost entirely informational. The "storage system" of education, in the best sense of the word, motivated those who conceived and wrote them.

4. In the Biblical courses, the authors have frequently turned over to the teacher the task of making the connection between the material and life. The statement, sometimes made in the

preface of the courses, that situations differ with the times and with localities, is true. But the teacher's ability to transfer ancient principles from Old Testament passages to modern life situations, and to find materials with which to do this, has been taken too much for granted. Any course which implies the possibility of a character-conduct aim should at least provide a variety of suggestions for its realization.

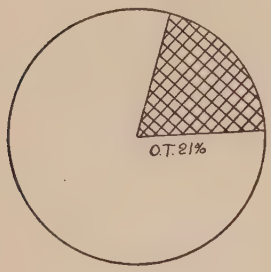
SUMMARY OF THE APPLICATION OF CRITERIA TO THE CONSTRUCTIVE STUDIES IN RELIGION

	Crit. A	Crit. B	Crit. C	Crit. D	Crit. E
THE KINDERGARTEN DIVISION					
(a) *The Sunday Kindergarten: Game, Gift and Story*	P	P	P	P	P
(b) *Religion in the Kindergarten*	P	P	P^s	P	P^s
THE PRIMARY DIVISION					
1. *The Child and His World*	P	P	N^s	P^e	N^s
2. *Walks with Jesus in his Home Country*	P	P	P^s	P^e	P^s
3. *Stories of Shepherd Life*	P	P	N^e	P	N
4. *Hebrew Home Life*	P	P	N^e	P	N
THE JUNIOR DIVISION					
5. *An Introduction to the Bible for Teachers of Children*	P	P	N	N	N
6. *The Life of Jesus*	—	—	—	—	—
JUNIOR HIGH SCHOOL DIVISION					
7. *Paul of Tarsus*	—	—	—	—	—
8. *Heroes of Israel*	P^e	P^e	N	P^s	N
9. *Problems in Living*	P	P	P	P	N^e
10. *Right Living*	P	P	P	P	P
SENIOR HIGH SCHOOL DIVISION					
11. *The Life of Christ*	P	P	N	N	N
12. *The Hebrew Prophets*	P	P^s	N	P^e	N
13. *Christianity in the Apostolic Age*	—	—	—	—	—
14. *Our Church*	—	—	—*	—*	—*
15. *The Problems of Boyhood*	—	—	—*	—*	—*
16. *Lives Worth Living*	P	P	P	P	P
17. *Young People's Projects*	—	—	—*	—*	—*

Explanation of symbols used in this chart:
P indicates that the reaction is prevailingly positive.
N indicates that the reaction is prevailingly negative.
P^s or N^s means a slight reaction, positive or negative.
P^e or N^e means a positive or negative reaction with minor exceptions.
— means that the course has no measurable amount of Old Testament material.
* means that the course as a whole is positive to the CRITERION.

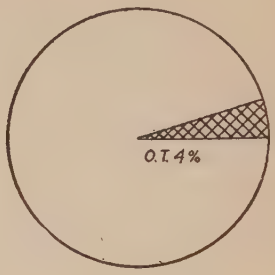
THE CONSTRUCTIVE STUDIES IN RELIGION

KINDERGARTEN DIVISION
(a) *The Sunday Kindergarten: Game, Gift, and Story*



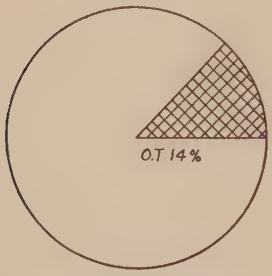
240 pp. (4½ × 5½ in.)
1320 inches; 66,000 words
Old Testament—13,750 words
21%

KINDERGARTEN DIVISION
(b) *Religion in the Kindergarten*



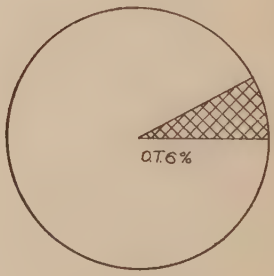
279 pp. (3½ × 5½ in.)
1540 inches; 102,700 words
Old Testament—4300 words
4%

PRIMARY DIVISION
COURSE 1
The Child in His World



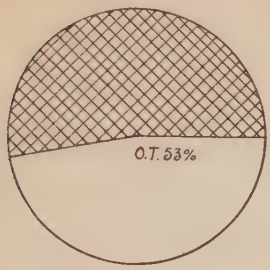
265 pp. (4½ × 5½ in.)
1462 inches; 83,545 words
Old Testament—11,400 words
14%

PRIMARY DIVISION
COURSE 2
Walks with Jesus in his Home Country



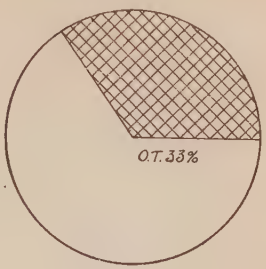
274 pp. (4½ × 5½ in.)
1440 inches; 115,000 words
Old Testament—7200 words
6%

PRIMARY DIVISION
COURSE 3
Stories of Shepherd Life



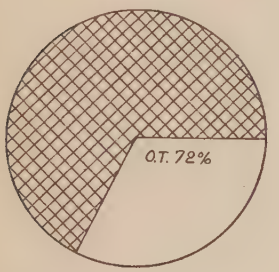
175 pp. (3½ × 5½ in.)
960 inches; 52,800 words
Old Testament—27,830 words
53%

PRIMARY DIVISION
COURSE 4
Hebrew Home Life



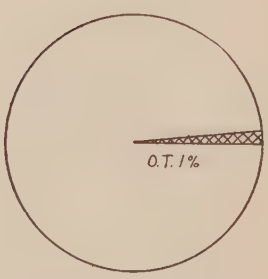
T. & P. M. 174 pp. (3½ × 5½ in.)
898 inches; 49,190 words
Old Testament—16,300 words
33%

JUNIOR DIVISION
COURSE 5
Introduction to the Bible for Teachers of Children



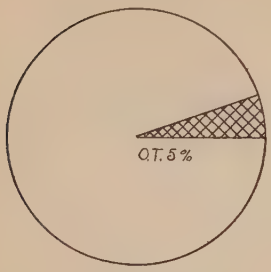
206 pp. (3¼ × 5¼ in.)
1082 inches; 54,100 words
Old Testament—38,600 words
72%

JUNIOR DIVISION
COURSE 6
The Life of Jesus



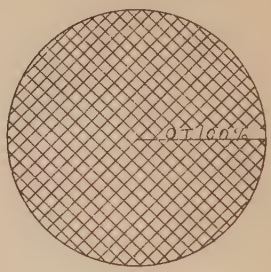
156 pp. (3¼ × 5¼ in.)
819 inches; 44,200 words
Old Testament—500 words
1%

JUNIOR HIGH SCHOOL
DIVISION
COURSE 7
Paul of Tarsus



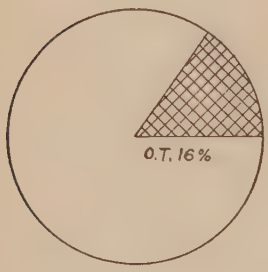
211 pp. (3½ × 5¼ in.)
1081 inches; 54,100 words
Old Testament—2520 words
5%

JUNIOR HIGH SCHOOL
DIVISION
COURSE 8
Heroes of Israel



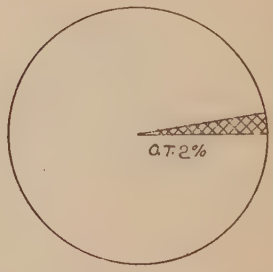
T. & P. M. 628 pp. (3½ × 5¼ in.)
3248 inches; 176,310 words
Old Testament—176,310 words
100%

JUNIOR HIGH SCHOOL
DIVISION
COURSE 9
Problems in Living



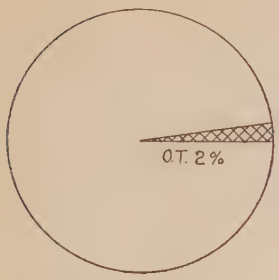
110 pp. (3¼ × 5½ in.)
555 inches; 27,700 words.
Old Testament—4360 words
16%

JUNIOR HIGH SCHOOL
DIVISION
COURSE 10
Right Living



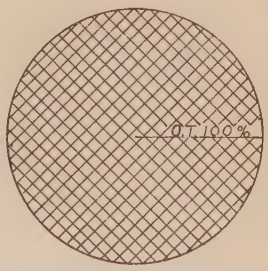
Two Series
T. & P. M. 306 pp. (3½ × 5½ in.)
1683 inches; 81,750 words
Old Testament—1850 words
2%

SENIOR HIGH SCHOOL
DIVISION
COURSE 11
The Life of Christ



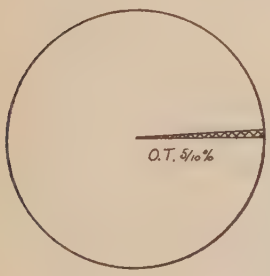
285 pp. (5¾ × 8½ in.)
1855 inches; 126,000 words
Old Testament—2000 words
2%

SENIOR HIGH SCHOOL
DIVISION
COURSE 12
The Hebrew Prophets



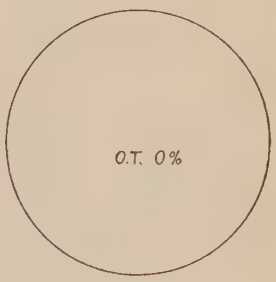
255 pp. (4¼ × 6¾ in.)
1720 inches; 115,000 words
Old Testament—entire
100%

SENIOR HIGH SCHOOL
DIVISION
COURSE 13
Christianity in the Apostolic Age



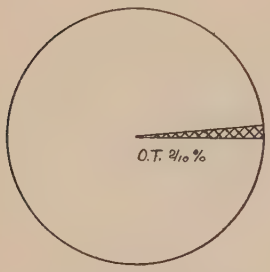
249 pp. (4½ × 6¼ in.)
1560 inches; 104,000 words
Old Testament—500 words
½%

SENIOR HIGH SCHOOL
DIVISION
COURSE 14
Our Church



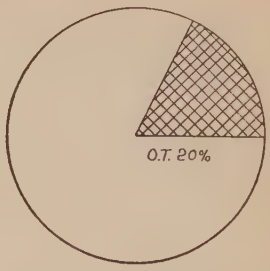
90 pp. (3½ × 5½ in.)
495 inches; 28,300 words
Old Testament—0
0%

SENIOR HIGH SCHOOL
DIVISION
COURSE 15
Problems of Boyhood



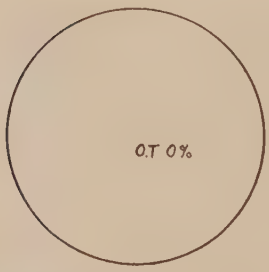
155 pp. (3¼ × 5¼ in.)
814 inches; 29,600 words
Old Testament—50 words
2/10%

SENIOR HIGH SCHOOL
DIVISION
COURSE 16
Lives Worth Living



200 pp. (3¼ × 5¼ in.)
1050 inches; 52,500 words
Old Testament—10,500 words.
20%

SENIOR HIGH SCHOOL
DIVISION
COURSE 17
Young People's Projects



Ten Projects for Young People
Total pp. 524 (3 × 5 in.)
2620 inches; 150,000 words
Old Testament—0
0%

THE CONSTRUCTIVE STUDIES IN RELIGION

Table showing the most commonly used Old Testament passages and books, and the courses wherein they appear in this series.

	Courses, according to numbers used in this study																		
NARRATIVE, HISTORY, LAW.	A	B	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
The Creation							X												
Garden of Eden							X							X					
Noah's ark	X	X					X												
The rainbow																			
Cain and Abel																			
Abraham's adventure	X		X	X	X		X			X				X					
Abraham and angels	X				X														
Abraham offering Isaac					X					X				X					
Abraham and Lot	X				X					X									
Rebekah at well	X				X					X				X					
Hagar and Ishmael																			
Jacob cheating Esau			X				X			X									
Jacob's dream				X						X									
Jacob's return										X									
Joseph and coat	X			X	X														
Brothers selling Joseph					X		X			X									
Joseph and butler					X					X									
Joseph and famine										X									
Joseph testing brothers					X					X									
Joseph making self known										X									
Joseph caring for father	X		X		X					X									
Moses in basket boat	X	X	X							X									
Moses's call										X				X					
Burning bush	X									X									
The plagues										X									
The Passover			X			X	X			X				X					
The Red Sea			X			X				X				X					
Pillar of cloud and fire	X									X				X					
Manna and quails																			
Wilderness wanderings						X	X												
Ten Commandments						X	XX			X	X								
Moses's death						X				X									
Joshua's conquest, Canaan			X			X				X	X								
Report of spies						X				X									
Gideon	X						X			X									
Jephthah				X							X								
Balaam and Balak																			
Samson			X							X									
Deborah and Barak				X			X											X	
Samuel and Hannah				X		X				X								X	
Samuel and Eli	X	X	X			X	X			X				X					
Saul made king						X				X				X					
David, shepherd boy	X	X		X	X		X			X									
David and Goliath	X		X		X					X									
David spares Saul					X					X									
David and Abigail										XX									
David plays for Saul																			
David and Jonathan			X		X					X									
David and Bathsheba							X				X								
David's wars										X									

	A	B	1	2	3	4	5	6	7	8	9	10	11	12*	13	14	15	16	17
David and lame prince																			
Death of Saul										X				X					
David and Absalom										X	X								
Solomon builds Temple	X									X									
Solomon's kingship																			
Queen of Sheba										X									
Division of kingdom																			
Elijah at Brook Cherith										X									
Elijah at Carmel										X				X					
Elijah rebukes Ahab			X							X	X			X					
Elijah heals child	X									X									
The Still, small voice		X								X									
Elijah calls Elisha										X									
Healing of Naaman			X							X									
Elisha at woman's house						X				X									
Elisha healing woman's son																			
Josiah's reform					X			X						X					
Nehemiah the builder										X									
Ezra's prayer																			
THE SHORT STORY																			
Ruth			X			XX	X			X	X							X	
Esther			X							X									
Jonah							X							X					
Daniel, refusing food										X									
Daniel in lions' den	X									X									
Daniel in furnace	X									X									
POETRY AND WISDOM																			
Job							X												
Psalms			XX	X	XX	XX	XX	X											
Proverbs																		X	
Ecclesiastes																			
Songs of Solomon																			
The Lamentations																			
PROPHECY																			
Isaiah's call				X										X					
Isaiah, the statesman			X				X							⊗					
Jeremiah, political prophet							X							⊗					
Jeremiah's spiritual messages														⊗					
Jeremiah writes book				X										X					
Ezekiel														⊗					
Amos--justice							X							⊗					
Hosea--love							X							⊗					
Micah vs. sacrifices														X					
Haggai, builder														X					
Deutero-Isaiah: general														⊗					
Deutero-Isaiah, the servant														⊗					
Zechariah														X					
APOCALYPSE																			
Daniel (chs. 2, 7-12)							X												

* The symbol ⊗ indicates an extensive use of the prophetic material.

Chapter V

THE COMPLETELY GRADED SERIES

THE COMPLETELY GRADED SERIES*

THE KINDERGARTEN DIVISION

A Course for Beginners in Religious Education, by Mary E. Rankin

THE PRIMARY DIVISION

Grade I. *God the Loving Father and His Children,* by Mrs. Charles Cutting and Mrs. Christabel Merrett

Grade II. *God's Loyal Children Learning to Live Happily Together,* by Mrs. Charles Cutting and Frances Walkley

Grade III. *Jesus' Way of Love and Service,* by Mrs. Charles Cutting and Miss Frances Walkley

THE JUNIOR DIVISION

The Junior Bible, prepared by Charles Foster Kent and Harold B. Hunting

Grade IV. *The Junior Bible,* Part I, "Early Heroes and Heroines"

Grade V. *The Junior Bible,* Part II, "Kings and Prophets"

Grade VI. *The Junior Bible,* Part III, "Life and Words of Jesus"

Grade VII. *The Junior Bible,* Part IV, "Christian Apostles and Missionaries"

Special Fourth Quarter, "Witnesses for Christ"

THE INTERMEDIATE DIVISION

Grade VIII. *Heroes of the Faith,* by Herbert Wright Gates

Grade IX. *Christian Life and Conduct,* by Harold B. Hunting

Special Fourth Quarter for this Grade, *Historical Geography of Bible Lands,* by Richard Morse Hodge

* Published by Charles Scribner's Sons, New York.

Grade X. *The Story of Our Bible,* by Harold B. Hunting

Grade XI. *The Life of Jesus,* by William Byron Forbush

Special Fourth Quarter for this Grade, *Young People's Problems,* by William Byron Forbush

THE SENIOR DIVISION

Grade XII. *Preparations for Christianity,* by Philip A. Nordell

Landmarks in Christian History, by Henry K. Rowe

The Conquering Christ, by Ilsley Boone

The Modern Church, by Philip A. Nordell

Chapter V

THE COMPLETELY GRADED SERIES

The *Completely Graded Series* is an outgrowth of the vision and work of Erastus Blakeslee. He was a pioneer in the graded-lesson field. He had been a pupil of William R. Harper and believed in the necessity of critical Biblical scholarship and also in the employment of the educational method in religious instruction. The so-called "Blakeslee Graded Lessons" were the result of his efforts, and these were widely used by progressive Sunday-school workers twenty-five years ago. These lessons constituted a six-year course, and each course was prepared for a particular grade. (Grades I–VI.)

In 1906, Mr. Blakeslee, with a corps of consulting editors, decided to produce a completely graded series from the kindergarten to the adult periods, but he died before the work was done. Charles Scribner's Sons, in 1910, took over the task of completing and publishing the series, which is now available in every grade as originally projected.

The series, at first sight, promises a recognition of the criteria set up in this study. The presence on the board of editors of Professor Coe and the late Professor Kent seems to guarantee critical Biblical scholarship and sound educational practice, together with particular emphasis upon social objectives. This expectation is enhanced by a statement in the prospectus: "The ideal of creating a thoroughly socialized world is kept steadily in view." It is now our problem to see how far these aims are realized in the Old Testament portions of the various courses.

The Kindergarten Division

A Course for Beginners in Religious Education. There is this one course only for beginners. It is child centered, and the social point of view is consistently held. By means of a weekly letter to parents, the course attempts to provide in the home for conduct activities which are closely correlated with the Sunday instruction. The aim, as stated by the author, is clean-cut and unified. "The aim is to guide the pupil's thought, feeling, and conduct in his immediate human relations in the family, at school, at play and elsewhere; emphasizing, most of all, ideal relationships in the family life, so that he will begin to realize himself as a member of God's family" (p. 38). The course provides, in its lesson development, such materials, suggestions, and projects as this aim leads one to expect.

But out of a total of fifty-two lessons, only thirteen are based on Biblical materials and only one is taken from the Old Testament. This is Lesson No. 3, entitled "God's Care." The aim is to "make the pupils appreciate and respond to the care bestowed on them at home, at school, by parents and teachers, as a preparation for appreciating God's care of them at all times." The author provides in the "conversation period" for the use of many simple experiences in the child's life that illustrate parental care, and then retells the story of Moses' babyhood. God is represented as caring for the child through the loving and ingenious care of the mother and older sister. The lesson meets positively each criterion and realizes its aim, which is appreciation. One inference only can be drawn from the author's omission of all other Old Testament material, namely, that in her opinion, it is unadaptable to the needs of little children and therefore less valuable religiously and educationally than other curriculum materials. In this respect, this course is unique among all existing Kindergarten texts.

The Primary Division

Grade I. *God the Loving Father and His Children.* (Age 6.) The aim is twofold—the appreciation of God's care and the child's response in obedient and helpful conduct to others. It is stated in this fashion: "to lead the child to realize that behind the human love by which he is surrounded is the great love of the heavenly Father, and to awaken a desire on the part of the child to respond to this love by a life of obedience and helpfulness" (p. vii).

Of the fifty-two lessons, only twelve are based on Old Testament incidents. Most of them are rather commonly used in this grade, like the healing of Naaman, David and his harp, Abraham and his angel guests, and the story of the rainbow. But such stories as Joash and the chest, and Jeremiah and Baruch are unusual.

The story of King Joash (Lesson No. 32) is used to "teach that each person, young or old, may have a part in making God's house beautiful." The incident is told in simple language, but without much skill in story structure. It is followed by suggestions and projects for the care of the church building, and for gifts for the support of the church. Thus an attempt is made to meet Criteria C and D.

Lesson No. 49, "Our Book Friends," the aim of which is to give children a deeper appreciation of good books, is a conspicuous failure. It attempts to realize its aim by telling the story of Jeremiah's prophecies, his arrest, his decision to write a book, the dictation of the same to his scribe, the king's displeasure when he heard the book read, and Jeremiah's persistence in writing a second book when the first was destroyed. The lesson is negative to Criteria C, D, and E. To attempt to interest six-year-old children in the composition of a book about *"wicked people,"* in order to give them a deeper appreciation

of good literature and to enable them to enjoy "happy school-days," is ridiculous!

But Lesson No. 6, on Hagar and Ishmael, in the section dealing with "The Loving Father's Provision for His Children's Needs," is well done. Here the aim is to show how God tells fathers and mothers what to do for their children. The story is brought within the understanding of the little child by the simple explanation that Ishmael "lived with his mother in the tents of Abraham, the great chief." They were obliged to "go back to their home in Egypt." On the journey across the desert, "Ishmael sank to the ground fainting with heat and thirst." The heavenly Father, who "sends the rain to fill the springs," guided her to a "well of clear water that was there in the desert" and her boy was saved. "He became a strong man and a great hunter and always took care of his dear mother." It is true that the last touch in this lesson is added to the Biblical narrative, and that the incident, as it is usually handled, "offers some difficulties"—such as the relationship between Hagar and Abraham. But in this lesson, these problems are met in a clever and legitimate way, without doing violence to the original.

The story of Gideon and the pitchers is ordinarily used in Junior lessons. But here (Lesson No. 22) it is told to illustrate the value of prompt obedience and to further the aim of "teaching children to be ready to act promptly." That is a timely aim for this period, and this story is so told that even small children can see that the reason Gideon's army succeeded was because each soldier instantly did what he had been told to do. The children are asked to be "Gideon's soldiers when mother calls." Here is a good lesson in worthy home membership.

GRADE II. *God's Loyal Children Learning to Live Happily Together.* (Age 7.) The aim of the course is to show that the "world is a happy place when we, as God's children, learn to

live in relation one to another as He would have us do." The lessons begin with the home and "broaden out from that point into world relations . . . so that children may think not of themselves, but of the common good." There are twelve main topics, which are aspects of the general aim.

In Topic I, "Learning to be Obedient," the aim is sought by means of the story of Joseph's loyalty to his father, Miriam's coöperation with her mother on behalf of the infant Moses, and Samuel's unquestioning obedience to his teacher, Eli. The stories are well within the child's comprehension and they are a stimulus to worthy home membership. They make obedience attractive and coöperative, and the results are the love and confidence of those whom we obey. But no suggestion is made for appropriate conduct activities.

In Topic III, "Learning to be Unselfish," the stories of Ruth's devotion to her mother-in-law and of Abraham's generosity to Lot are employed. The aims are stated simply: "to help the children to see that true love shows itself in acts of love and service," and "to emphasize the beauty and unselfishness of giving others the best." Even the adult situations are so simply and naturally retold that the child will understand, and the lessons gain in inspirational and conduct value through the use of child-situation illustrations. These point the way to things that can be done.

Topic IV, "Learning to be Kind," contains two Old Testament lessons. Moses' kindness to the girls at the well in Midian (Ex. ii., 11–12) is used as an illustration of kindness to strangers. It is a short but beautiful story, easily understood and appreciated by children, and full of suggestions for conduct. However, it has been rarely used. The other passage, which bears the title, "A thoughtful woman," is frequently employed. It is the familiar story of the woman who provided a room in her home for the prophet Elisha. It was her way of helping

him to carry on his kindly ministry. The little room with its cozy furnishings and its welcome to the tired prophet is presented in a way to appeal to the little child. And by means of concrete examples, the child is helped to *look out* for strangers who may be in need, to *think* what he could do for them, and then to *do* it.

Topic V, "Learning to be Polite," is illustrated by the familiar stories of Rebekah at the well and Abraham's kindness to the strangers.

Topic VI, "Learning to be Helpful," includes a second story on Ruth—who worked hard in the fields to earn food for her aged mother—and the story of the healing of Naaman, with a special emphasis on the forgiving and helpful kindness of the little Hebrew slave girl to the general who had carried her into captivity.

Topic X, "Learning to be Brave," is well served by the lesson on Daniel's refusal to eat at the king's table. "The fact that the king's food had been offered to idols, and was therefore unclean in Daniel's eyes is beyond the comprehension of children, so no mention is made of this as a reason for Daniel's conduct. That he had courage to stand by the teachings of his family seems to cover the ground" (p. 187). Inasmuch as Daniel's courage had to do with self-control in eating, the story is made to serve as a stimulus to boys and girls to be temperate and wise in the eating of both food and sweets. The objectives are both self-control and health.

Grade III. *Jesus' Way of Love and Service.* (Age 8.) The Old Testament is used only in memory verses.

The Junior Division

The Junior courses in this series bear the common title of "The Junior Bible." They provide for four years, Grades IV–VII, ages 9–12. The material, as the title suggests, is, for the

pupils, almost exclusively Biblical. In the teacher's manuals, however, is found an abundance of well chosen illustrations from history, literature, and the ordinary experiences of late childhood.

The authors recognize that the Junior loves the concrete and the heroic. They affirm that true and living stories of courageous men and women not only interest but inspire boys and girls of these grades. They maintain that the Old Testament is rich in conduct values, if discretion is used in the selection of materials and if common sense is employed in the lesson treatment of the same. The authors have shown both discretion and common sense, and "The Junior Bible" is quite as distinctive for what it omits as for what it includes.

The Biblical material in the pupil's leaflets consists of simple but dignified translations from the original tongues. The style is clear and interesting. It is neither archaic nor colloquial. Often the flavor of the older English translations has been kept. Difficult phrases and passages, which are not essential to the understanding of the story, are omitted. This plan of offering a simple and abridged translation of the Bible for Juniors is peculiar to this series, and is of great advantage in making the Bible interesting and comprehensible to the child. This accounts in part for the positive reaction of the courses in the Junior Division to CRITERION D.

GRADE IV. *Early Heroes and Heroines.* (Age 9.) The text of the Junior Bible for this grade is based on "what is now regarded by nearly all scholars as the older series of narratives. . . . The earlier books of the Bible show by internal evidence that they are compiled from several distinct documents, belonging to periods centuries apart and produced under widely different conditions." So runs the introduction to this volume. This indicates conformity to CRITERION A.

> Most of the narrative material, and that the most beautiful and spiritual, is the work of historians who were imbued with the prophetic spirit. They were particularly interested in exhibiting the majestic religious truths taught by the past history of their nation. . . . The prophetic historians wrote history not for its own sake, but for the sake of the religious lessons which their inspired insight enabled them to see in it. They did not always appeal to what we recognize as the highest motives. They appealed to the fear of punishment as well as to loyalty and love. They affirmed in story after story the certainty that disobedience to God would be punished. In this they were surely wise.

This quotation indicates that emphasis is laid where Jesus placed it—on the ethical and spiritual foundations which were built upon by the prophets, and prepares the student to expect that the course will be positive to CRITERION B. "These prophetic historians chose to teach their lessons through the concrete stories of their nation's history . . . And so wonderfully did they succeed . . . that to-day we find no other literature so admirably adapted to the moral and religious education of our own children" (Junior Bible Teacher, Vol. I, p. viii).

It is possible to select only a few lessons for illustration, but those which have been chosen are typical of different sections of the course. Lesson No. 1 is on Abraham, and bears the title "A Brave and Generous Pioneer." The author, as usual, first finds the central aim which motivated the ancient prophetic historian when he wrote the story. That aim is then chosen as the aim of the lesson. In other words, the principle followed is fidelity to the aim in the original story. For example, in this lesson we read that "the aim of the historian was to set down before later generations, in the person of their earliest ancestor, a character that would inspire in his descendants the noblest ideals and aspirations." Hence the object in teaching the story must be of the same sort, namely, to "awaken in the pupils an admiration for the traits that are made clear in

Abraham,—his courage, courtesy, generosity and love of peace" (Teacher's Manual, Part I, p. 5). The lesson treatment suggests several points of contact with the experiences of childhood and becomes a stimulus for such emotional and conduct responses as pupils of this age are capable of having.

It is not fair to judge a course by either the pupils' or teacher's texts. Both must be considered. Lesson No. 5, on Jacob and Esau, is a good illustration of this principle. The pupils' leaflet contains the new translation of the Jacob-Esau incident and certain questions. These questions are mostly fact questions to assist the pupil to study more intelligently. At three points only in the pupils' leaflet is there any indication of the emphasis that should be made in teaching the lesson: in the title, "A Son who Deceived his Father," and in two questions, "What were the results of Jacob's mean trick?" and "Do you think Jacob deserved to have such a happy dream?"

But in the Teacher's Manual, the points of stress are clear. This Old Testament story is used because it is a splendid foil for the spirit and message of Jesus. It is a negative story of "selfishness and cheating. The teacher should arouse the pupils' strong indignation at the base conduct of Jacob, and should show how like a coward and thief he had to flee." (Teacher's Manual, Vol. I, p. 22.) But the lesson is supplemented by illustrations of loyalty: e.g., of Charles Lamb to his afflicted sister and of Ezekiel Webster to his brother Daniel. In this way the lesson is used to stimulate an avoidance response to the temptation of selfishness and trickery, and at the same time to point the way to worthy home membership.

The lesson on Joseph and his brethren (Lesson No. 10) is entitled, "A Man Able to Forgive." The aim is to "influence the pupils to be willing to forgive injuries, and to give them a true appreciation of the nobility of such action." That is an adult-child situation. Of course, the full significance of Joseph's at-

titude toward his brethren cannot be understood by children of this age. But they do experience and can understand wrong-doing and they know how hard it is to forgive and befriend those who have injured them personally. This story is a stimulus to the forgiving attitude. which is the same in kind for both children and adults. This renders the lesson positive to CRITERION E.

Lesson No. 15, "The Plagues which came upon the Egyptians," is selected as an excellent example of the way that this course conforms throughout to modern liberal exegesis. The condition of the River Nile ("blood red") is accounted for by the presence of organic matter washed down in the spring. This condition would be favorable to the multiplication of frogs. The heaps of decaying frogs would breed innumerable insects and disease germs, which in turn would attack animals and even the flower (first-born) of the children. These are all natural occurrences, but they were used by Moses to bring pressure to bear upon Pharaoh to release the Hebrews from slavery. This explanation brings the story within the comprehension of the child, and assists him to see the manifestation of God in the ordinary processes of Nature.

A final example will illustrate the use that has been made of material that is coming to be regarded as ethically dangerous for children of this period. Samson's mighty deeds are discussed in Lesson No. 24, under the caption, "A Strong Man with a Wrong Ambition." The stories about Samson are presented as escapades, acts of physical bravado, often "grim tricks played on his enemies." He is clearly a "purely secular hero," and the prophetic authors who painted his portrait did not alter it. They did not try to "represent Samson as in any sense an ideal." There is no doubt that Samson's exploits will be fully understood and appreciated by the Junior. The lesson will react positively to CRITERION D. But the question always raised

is the social and cultural results of teaching the story. Observe how the authors meet this point.

"Samson is a notable illustration of the tragedy of despised and neglected opportunity." (This, of course, for the teachers!) There is no attempt to whitewash Samson, or to wrest any typical Sunday-school hero from these rugged tales. Samson is not appealing. The response will undoubtedly be an avoidance response. He had strength, but it could have been put to real use for his people. That is, the lesson is so presented and such discussions and illustrations are provided that the pupil is led to cultivate his physical strength for some good purpose and put it to some present use. The lessons in the first year are an appeal to the manly and the heroic, and for the most part are built around concrete situations and illustrations that challenge the pupil to go and do likewise.

GRADE V. *Kings and Prophets.* (Age 10.) The material covers the period from the division of the kingdom to the Maccabean Age. The point of emphasis in some of the lessons is cleverly indicated by the main titles. For instance, the division of the Hebrew kingdom is called "A Foolish King who Lost Half his Kingdom," and Solomon's responsibility for the splitting of the kingdom is stressed. Ahab is a "King who was Selfish and Cruel;" Isaiah is a "Prophet who Saved a Great City;" and Jeremiah was a "Young Man Called to do a Hard Task." Clean-cut titles like these are almost better than longer lesson-aims.

The lesson on Elijah at Mount Carmel (No. 30), "A Man Who Stood Alone for God," is presented in an unusual way. Ordinarily, it becomes a contest between Jehovah and Baal, in which a tremendous miracle attests Jehovah's superiority. But here the incident is regarded as an extraordinary lightning-flash which consumed the offering and altar. And the teacher is urged to show that the spiritual value of the story lies in Elijah's courageous challenge to his countrymen to

"choose between Jehovah and Baal and to cease dilly-dallying between them." The treatment of the lesson is in accord with the most liberal interpretations. And the aim, which is further substantiated by the Lincoln-Douglas debate and incidents from the Junior's life, is to feel the force of the right and stick to it even when the crowd is going the other way. Thus a familiar story, which in many courses is negative to most of the criteria, becomes positive to them because of the spiritual emphasis in its treatment.

Lesson No. 32, on "Ahab's Shameful Crime," is based on very valuable conduct material. It has been handled well in this lesson. The characters of Ahab and Elijah stand forth in sharp contrast, and Elijah emerges as the forerunner of the social-prophetic message of Jesus. This is an adult situation. "Two creeds are represented in this story. One is the creed of Jezebel, in accordance with which only the few are of any consequence out of the great mass of humanity. The other creed is that of Elijah, according to which every life is of inestimable worth." The lesson treatment goes on to apply this contrast to the attitude of certain corporations toward the rights of certain inconspicuous individuals. All this has social value, but it is ill-timed. An attempt is made to bring the lesson closer home to ten-year-olds by the use of stories from the career of Judge Lindsey, in whom, because of his work for boys, Juniors would be interested. This lesson meets Criteria A, B, and C. By a more skilful handling of illustrations and conduct projects, it could have been made to conform to Criteria D and E.

But while the use of such material is occasionally legitimate —i.e., the use of an adult situation which for the most part lies beyond the comprehension and experience of children—it is not the part of wisdom to pack a course with a succession of such lessons. There are too many lessons of this sort in

this course. It is impossible to adapt to the second-year Junior such lessons as Jehu's bloody revolution, Manasseh's wicked reign, etc.

The authors are to be commended for including so much material from the great prophets. But the lesson treatments are not skilfully planned. For example, Lesson No. 60, on "Isaiah's Response to Jehovah's Call," has an excellent aim—"to stimulate a spirit of prompt and willing helpfulness in the relationships of home and school." But why should such excellent material and such a well conceived aim be spoiled by giving the pupil a "general idea of the chronological setting," including the place and work of Uzziah and the significance of Isaiah's call in the history of Judah?

"Jeremiah's Belief in Judah's Future" (No. 70) has a timely objective. It aims to stimulate boys and girls against discouragement. But the author says that this lesson cannot be understood unless the "sharpness of the contrast is presented between the apparent hopelessness of the situation and the unconquerable hopefulness of Jeremiah." Hence the teacher is to review the story of the reformation under Hezekiah, the relapse under Manasseh, the reformation under Josiah, and the relapse under Jehoiakim. After this simple task is done, the teacher is to continue by "touching on the fickleness of Zedekiah and the obstinacy of his nobles," and is then to review the tragic story of the siege and capture of Jerusalem. For ten-year-olds! The writer has attempted to teach this material for many years to college sophomores, and knows that the interest of a second-year Junior in such a bewildering background of facts would be nil. But can not simple lessons on the prophets be furnished for Juniors without all the remote historical details? The lessons on Nehemiah are handled much more simply and their conduct values are brought out.

The last twelve lessons of the course are based on material

from I and II Maccabees, Josephus's "Wars of the Jews" and "Antiquities of the Jews," the Sibylline Oracles, the Psalms of Solomon, and the Book of Enoch. These lessons briefly cover the period from the end of the Old Testament to the beginning of the New Testament.

GRADE VI. *The Life and Words of Jesus.* (Age 11.) The pupils' text, like the two preceding it in the Junior Bible, consists of retranslations. The sources are the Synoptic Gospels, chronologically arranged.

The use of the Old Testament is meager, but it is positive to CRITERION A. The Old Testament is referred to in the "explanatory notes," or commentary on the lesson. At least three fourths of these references are explanatory. For example, "Hosannah! Blessed is he that cometh in the name of the Lord," is a part of the Hallel (Pss. 113–118) which was sung at the close of the Passover Feast. But there are a few places where the significance of the Old Testament for Jesus' thought is indicated. For instance, "In the village synagogue Jesus learned to read, using the Old Testament Scriptures as his reader" (p. 7). Jesus' emphasis in his ministry is like that prophesied in Isaiah 42 and 61. "Jesus restored the Sabbath to the original ethical basis," as provided for in the Deuteronomic legislation. Rarely are the spirit and message of Jesus contrasted with some Old Testament incident. For example, in the lesson on the Beatitudes, one reads that:

> Jesus begins his sermon with a note of blessing. The first word of this discourse was like the sunlight and the singing of birds—a word of benediction. . . . Fourteen hundred years before, Moses had gone up into another mount to take the law from God, . . . but the first word of that discourse was of the awful grandeur of Jehovah (p. 76).

This course, in so far as the Old Testament material is concerned, is indifferent to CRITERIA C, D, and E.

GRADE VII. *Christian Apostles and Missionaries.* (Age 12.)

This is actually a nine months' course. The remaining three months of the year are provided for in a short course entitled, "Witnesses for Christ," but both courses are considered together in this study. Again the Old Testament is rarely used. In the correlated material, provision is made for the review of certain Old Testament stories which were studied in the first two years of "The Junior Bible." Also in the memory work, eight Psalms and fifteen verses from Proverbs are specified.

Most of the Old Testament references appear in the "explanatory notes," and are used to elucidate New Testament allusions. But there are a few interesting exceptions. For example, the dependence of the early Christians upon the Old Testament is shown in the way they appealed to Isaiah 53, as proof that the Scriptures had expected the Messiah to be crucified (p. 10). In another passage, there is an interesting criticism of the early Christian habit of idealizing their Jewish heroes. In explanation of Acts viii, 46, the speaker states that:

> David was seeking for a 'house not built with hands,' whereas Solomon, contrary to God's original purpose, built a material house for Him. Of course, this is an idealization of the character of David. But the early Christians were not historians, and frequently read into Old Testament history their own religious presuppositions" (p. 19).

Occasionally it is pointed out that Paul tried to persuade the Jewish leaders to believe in Jesus by means of arguments from the law of Moses. And once Paul's great indebtedness to Habakkuk is emphasized.

> Paul is quoting from Habakkuk 2:4. 'The righteous shall live by his faith.' Habakkuk was predicting the devastating invasion of Palestine by the Babylonians. He meant that in spite of the terrors of those days, the righteous man would be kept in peace and safety by his calm trust in Jehovah. Paul developed and deepened this idea. He conceives of faith as the tap-root of the Christian life (p. 144). [Again] We must not fail to observe that the sublimest expression

of Paul's patriotism was precisely the thing that made his countrymen hate him so fiercely, namely, his mission among the Gentiles. Through Paul, Israel achieved this destiny. . . . The gospel that he preached was in essence the flower and fulfilment of the noblest elements in Israel's religion. . . . Paul must be ranked, therefore, not merely as the greatest of the leaders of the Christian Church, but also as in the succession of Israel's greatest prophets.

Such uses of the Old Testament—and they are altogether too few in the New Testament courses of every series—are indications of a procedure that might well be followed in the writing of the forthcoming curriculum.

Witnesses for Christ has no Old Testament material. Did it mean nothing to those who were striving to be "Christians in the early centuries?"

The Intermediate Division

Grade VIII. *Heroes of the Faith.* (Age 13.) This course contains forty-eight lessons. Unlike "The Junior Bible," the materials are 75 per cent. non-Biblical. Only seven of the lessons are based on the Old Testament. The Hebrew heroes chosen are Abraham, Moses, Elijah, Amos, Jeremiah, Jonathan (the friend of David), and Esther. The course is designed to show that the same religious idealism which stimulated these ancient heroes has been operating in the lives of their descendants throughout the ages and continues to work in the life of youth to-day. "Special emphasis is laid on commonplace heroism, therefore, and on the correction of the notion that heroism consists only in doing the spectacular or unusual thing." . . . "These lessons impress the possibility of heroism at home, at school, on the street and on the playground." (Teacher's Manual p. iv.) That is a frank recognition of Criteria C and E.

The heroes in this course are not arranged in the order of their birth, but according to the types of heroism they reveal,

or the kinds of situations upon which their heroism was brought to bear. For example, the study of missionary heroes and adventurers begins with Abraham and is followed by Livingstone. Moses precedes the studies on Harriet Beecher Stowe, Samuel Armstrong, and John Howard, all examples of the world's greatest emancipators. Amos, Elijah, and Jeremiah are followed by the prophets of the Reformation—Luther and Knox. This arrangement of heroes is unusual. It has positive educational value.

The Old Testament lessons, however, are on the whole disappointing. Abraham is set down in a mass of ancient geography and history, with little emphasis on the human side of him, save in the picture of his grief when he thought his God demanded the sacrifice of his son. The handling of that incident is positive to CRITERION A. But aside from an occasional hint and such a question as, "What traits that you find in Abraham would you like best to have yourself?" there is no provision for the standards set up in CRITERIA C and E. In the lessons on Livingstone which follow, there is no mention of Abraham. The author has completely missed his chance to drive home the point of placing them side by side in the course.

In the first lesson on Moses, the incident of the plagues and the crossing of the Red Sea are treated in a fashion that would satisfy the most meticulous Old Testament critic. A distinction is made between the documents, in the oldest of which the plagues are explained as "phenomena characteristic of Egypt," while in the late priestly narratives, the "wonders are miraculously caused by Aaron's staff," etc. But in a following lesson, on Harriet Beecher Stowe, no mention is made of Moses. What a chance to drive home the aim of the course! And what naïve confidence in the pupil's power to transfer! In the second lesson on Moses, far more emphasis is laid on the historical and social factors in the wilderness wanderings which

necessitated the Ten Commandments than upon the latter's eternal value for society. And although the author intimates that any boy or girl who does not learn to "govern self is in danger and is also dangerous," the lesson ends with the anti-climax, "There is a good opportunity for some decorative work in the note-books in making a sketch of the tablets and lettering the commandments on them" (pp. 30, 31).

Elijah, Amos, and Jeremiah are three mighty heroes, champions of the highest ethical ideas of God and of society to be found anywhere in their time. Their lives are full of stimuli for social righteousness, citizenship, statesmanship, and service to God and man. But in dealing with them, the author has not emancipated himself from the "storage idea of education." The teacher's manuals are packed with valuable historical and exegetical material. But the welter of facts through which one must wade to get at the hero himself would seem discouraging to the inexperienced teacher. His problem is to make these heroes live before the modern thirteen-year-old, and to find in their varied and adventurous careers an inspiration for facing the problems of the present. Surely it is not enough to say that "the story will carry its own moral," or to suggest that the teacher draw out "concrete illustrations from the pupils' own experience if possible" (p. 91).

The story of Esther is retold in the Pupils' Manual with fine literary and dramatic effect. It stops short of the revengeful request of Esther in the original, and she becomes a gracious as well as a beautiful heroine. In the Teacher's Manual, the emphasis is laid more particularly on Haman's envy and his despicable conceit, with the hope of breeding in the pupil an avoidance response.

While the hope of the course is to "kindle in the pupil enthusiasm for the same ideals" as were manifested in these heroes, and to lead him to "express his enthusiastic impulses

in deeds of unselfish and courageous living," the Old Testament lessons are uniformly weak or negative in respect to CRITERIA C, D, and E.

COURSE IX. *Christian Life and Conduct.* (Age 14.) The purpose is to "bring to the foreground vital, concrete, human experiences from the history of Israel and the life of Jesus. From the manner in which the men of the Bible solved their moral and religious problems, light is thrown on the analogous problems of the boys and girls themselves." (From the Prospectus.) The lessons are grouped under three major topics: "Living According to the Standards of Law;" "Living According to the Standards of the Sages and Prophets;" "Living According to the Standards of Jesus." Considerable use is made of Old Testament material in the development of twenty-four out of the thirty-six lessons under the first two major topics. A few illustrations will suffice.

In Lesson No. 1, "The Right to Life," the problem is stated in the form of a question. "One of the problems of fourteen-year-old boys is this: When, if ever, is it right to fight? With girls: When is it right to enter into a quarrel?" . . . The problem is further "set" for the pupils by concrete cases from actual experience. The purpose of the lesson is to "help the pupils solve this problem and to kindle within them a deep appreciation of the wrong of all unrighteous anger, in view of the sacredness of life." Light is shed upon the problem by the use of passages from the books of Exodus and Deuteronomy, from the New Testament, from modern legislation, and current practice. The lesson treatment thus provides material for study and intelligent thinking and discussion.

Lesson No. 3, "The Right to Fair Dealing," centers especially around the question of cheating, and the Old Testament passages are bits of legislation against false measures, taken from Leviticus and Deuteronomy. The right use of the Sab-

bath, a problem much discussed by young people of this age, is the heart of Lesson No. 4, "The Right to Rest." Old Testament regulations, Jesus' teachings, and modern laws and customs are compared and contrasted that the pupil may have materials to enrich and guide his thought. Actual and typical situations from the Sabbath observance of young people and society in general are used to make the problem concrete.

The lessons increase in conduct values as one moves on into the course. "The Rights of the Unprotected" (Lesson No. 9) is rich in material from Exodus, Leviticus, and Deuteronomy, and the ancient Hebrew legislation—in itself so fair and forward looking—is effectively used to "cultivate the spirit expressed in the phrase, *noblesse oblige.*" But in the lessons on "The Cultivation of Habits" (No. 14), and "The Importance of Self Control" (No. 15), the materials are gathered from general and applied psychology. The author shows excellent judgment. In lessons where the Old Testament would have little or nothing to contribute, he contents himself with a verse or so from the Proverbs or Psalms. In the lesson "The Brotherhood of Man" (No. 20), he draws heavily on Deuteronomy and Jonah; in "Suffering for Others" (No. 21), he makes large and excellent use of the servant passages in Deutero-Isaiah; and in "False and True Worship" (No. 22), the essence of the prophecies of Amos and Micah is vigorously and concretely presented.

The course gives a strong positive reaction to each of the Criteria. The results of Old Testament scholarship are utilized, the Old Testament materials are always compared or contrasted with the ideals of Jesus, the problems are vital to the age for which the course is planned (age 14), and despite the fact that the lessons were prepared in 1910, they have maintained, and realized throughout, the social aim. To be sure, not many special projects in conduct are indicated, but the pupil is led

to think through the problems that inevitably arise in his daily life and to cultivate a Christian attitude toward them.

GRADE IX. Special Fourth Quarter. *Historical Geography of Bible Lands.* This short course of thirteen chapters is a "study of geography as a factor in Bible history" (p. v). The chapters are planned as "stages of an imaginary tour of Bible lands, and are . . . punctuated by a series of historical anecdotes of graphic or homely interest at every stopping-place and by the wayside. These stories are narrated by the teacher . . . or read by the student from the Bible at home" (p. vi). This is the type of reference that one finds to the Old Testament:

> *Babylonia.* In 597, B. C., the Babylonians deported about 8000 picked men of Judah, the prophet Ezekiel among them. These captives, amounted, with women and children, to from 30,000 to 40,000 persons. and were planted in the region immediately south of Babylon (II Kings 24: 10–18). At Babylon the Jews developed the greatest literary activity of their history (pp. 12, 13).

In a few places, the study of geography is made to shed light on troublesome Old Testament passages. For example:

> Geography furnishes local color to the narratives of the plagues of Egypt ascribed to Moses. The Nile turns dark red at the close of June, although from mud, not from "blood," Hot winds from the southwest at times blow the desert sand in streaks, darkening some places in Egypt more than others. Frogs would amount to a plague more frequently but for a bird, the ibis, which feeds upon them. Flies are excessive, even in winter. [They may have carried the germs that were responsible for] the disease plagues of the Exodus records (p. 8).

The imaginary journey covers the trip from New York to Italy, Malta, Greece, Asia Minor, Palestine, Egypt, Arabia, Babylonia, and stops are made at all places which are of historical interest to the Bible student. The course, from the Old Testament standpoint, is positive to CRITERION A, and indifferent to CRITERIA B, C, D, and E.

GRADE X. *The Story of our Bible.* (Age 15.) The purpose

is informational. It is indicated in the subtitle, "How the Bible Grew to be What it is." It is an introduction to the Bible as a whole, with additional material in the fourth quarter that deals with translations, versions, etc. It is thoroughly scholarly, but the language is not technical, and the human situations out of which the Bible came are so vividly portrayed that the book is a fascinating story of human experience and growth.

The first quarter of the course deals with the New Testament. The meager references to the Old Testament are confined to such allusions as these: "Matthew was fond of pointing out how Old Testament prophecies had been fulfilled in the life of Jesus" (p. 38); the comparison of Rome to Babylon in The Revelation is due to Old Testament influence (p. 55).

The second and third quarters are devoted to the Old Testament. The transition from the first quarter is made in this way: "The only Bible which Jesus knew was the Old Testament. He studied it eagerly in the synagogue and temple and by himself" (p. 81). The author classifies the Old Testament literature in the customary fashion: historical narratives, laws, prophecies, the short story, poetry, wisdom literature, and apocalyptical literature.

Of the historical narratives, he writes, "These were for the most part the product of groups of writers working in coöperation." The earliest was a "group of prophets, in the period of Elijah, who wrote the Judean-Ephraimite history. . . . Their ruling purpose was not merely to give information regarding past events, but to teach religious truth." Hence they retold the old stories that had come down from their Babylonian ancestors and from their Canaanitish neighbors. For example, they retold the Babylonian stories of Creation, but "struck out all reference to the gods and left Jehovah only as the one majestic creator and ruler of the world." They explained the various shrines in Canaan not as abodes of heathen

gods, but as places where "Jehovah at one time or another had appeared to Abraham, Isaac, and Jacob." So also with respect to the stories of their own racial heroes. They did not "cover up their shortcomings. . . . In the stories of other nations we find only the most extravagant praises of their heroes. But the moral standards of these old prophetic historians was high." They did not condone the sins of their greatest men. They condemned them—even passing judgment on David. The influence of such writings must have been "greater than we can realize, and the people were held spellbound by their stories" (p. 95 ff.).

The laws are compared and contrasted with other bits of ancient legislation, and their moral uniqueness is stressed (p. 100 ff.).

There is a thorough treatment of the writing prophets and, thanks to the author's insight and literary skill, this difficult body of material has been made comprehensible and alive for the adolescent. For instance, the story of Hosea and Gomer is retold with such care for the real values involved and with such literary delicacy and taste that the chapter on Hosea might well become a model for any one who would use this story for young people (p. 112 ff.). The perplexing problem of the composite character and authorship of the book of Isaiah is handled in a way that does justice to scholarship without offending a popular reverence for the book's integrity (pp. 123 ff. and 152 ff.). The "Second-Isaiah," as he is "usually called," is described as a—

> leader among the "Servants of Jehovah." His deep personal insight enabled him to understand in part at least the true reason why a just God sometimes permits innocent persons to suffer [p. 147]. . . . Christians have always loved this chapter [Isaiah 53]. Although the author had in mind primarily those of his own day, yet it is only in Jesus Christ that we see the perfect fulfilment of this great ideal of unselfish suffering for the good even of the least deserving [p. 148].

When the author turns to Old Testament poetry, his treatment and style reveal a depth of poetic insight for which one is most grateful. Instead of a dreary account of the composition of the Psalter, the Song of Songs, and the book of Job, one finds the scholarly approach woven into a setting of imagination and appreciation. For example:

> The majority of the so-called "David Psalms" reflect plainly the experiences of those days when the true followers of Jehovah were persecuted by the rich and arrogant nobles of Judah. Such psalms are vivid pictures not merely of one man's experience, but of the sufferings of their class. Out of these experiences came poems of the deepest faith in Jehovah. . . . One of these exquisite poems [Psalm 23] is so calm and peaceful with its green pastures and still waters that one might be tempted to suppose that the poet's life had always been as placid as the limpid pools of a meadow stream on a summer day. But he speaks of "mine enemies" in the familiar phraseology of the period [p. 158].

The Song of Songs is presented as a collection of love-poems, the reading of which makes one understand that Hebrew youths and maidens not only loved each other, but "knew how to make love to each other" (p. 178).

And even Job becomes a book a-thrill with life for the adolescent. It is approached as the effort of an Old Testament writer to grapple with an eternal and modern problem. "In all ages men have been inclined to interpret any unusual calamity as the result of wrong-doing. . . . This idea still prevails. . . . It is a one-sided and heartless doctrine, for it leads men to become cold and suspicious toward their fellows" (p. 189). Then follows a somewhat hypothetical story of the author of the book of Job, who is pictured as a righteous man who passed through some terrific loss or sorrow and who challenged the "conventional idea that sorrow is God's punishment for sin." He seized upon the old Job story, in which he saw his own experiences reflected, and dramatized it. "Possibly he got the idea of the dialogues from the Greek dramas or from the fa-

mous dialogues of Plato" (p. 196). . . . "To-day we are awakening to the value of this book of Job. For it helps us to stand on our own feet, to see with our own eyes, to think our own thoughts, and to follow the truth, wherever it may lead" (p. 200).

The Old Testament stories are set against each other in striking contrast. Esther breathes the typically Jewish spirit of intense nationalism—a "passionate hatred for the enemies" of the Jews. Jonah is a wonderful plea, set in story form, for the universality of God's love and his desire that "Israel should share with the world her knowledge of the true God" (p. 172 ff.). Ruth is a pastoral love-story in which Naomi's love for her daughter-in-law and the desire of the older woman for the remarriage of her son's widow are quite as revealing as Ruth's devotion to Naomi.

Cleverly written is the chapter on Proverbs. The "Wise" are described as artists who sat at the city gate and watched the ways of men, and then "described in pithy and unforgettable sentences what they saw." Instead of a dry-as-dust treatment of this book, we see these men making their quick, bold sketches of the passing throng. Indeed, we are invited to stand by them while the sketch is made.

> Here, for example, comes young Mr. Know-it-all. He wears stylish clothes and throws out his chest and walks with a swagger. His father and mother and all his aunts and uncles have always told him that he was the most clever person in the world" [p. 184]. Down goes the sketch.
>
> Seest thou a man wise in his own conceit?
> There is more hope for a fool than for him. (Prov. 26: 12.)

What a delightfully human way of interpreting Proverbs!

Daniel, as one might expect in a course like this, is introduced as a piece of writing that came out of the days of the persecution of Antiochus Epiphanes.

The author had seen his friends tortured before his own eyes because they would not permit swine's flesh to be choked down their throats. So in the early part of his book, he tells a number of old stories about a certain Daniel and his three friends, who were Jewish captives in the days of Nebuchadnezzar. His aim was to inspire the Jews of his time to be true to their religion in the face of all the terrible sufferings that awaited them. (p. 214.)

The fourth quarter of the course deals with the canon, versions, translations, growth of the English Bible, and the effect of archæological discoveries upon Biblical exegesis. In the final chapter, the changes that have taken place in Biblical interpretation are well depicted and illustrated, and the question of inspiration and authority is discussed. "In the Bible writings we see God's truth becoming more and more perfectly expressed, . . . that the authors of the Bible were men and women with like passions as ourselves, and yet that God is willing to dwell in the hearts of imperfect and faulty human beings in order to make them like himself." We see that the "Bible is no less a divine book for being so thoroughly human," and while "it is not in all its parts equally authoritative even in matters of morals and religion," yet men have found it their "chief source of inspiration for right living" (p. 290).

The writer would justify his lengthy criticism of this course because it stands in a class by itself among all the books of its kind in the six series investigated. It is without exception positive to Criteria A, B, and D. And while it overlooks, to the point of almost complete neglect, the standards specified in Criteria C and E, it is a compelling proof in the argument that somewhere in the curriculum of religious education there must be provided a course that deals with the literary appreciation and cultural content of the "great English classic" just for its own sake, and independent of its value for social objectives or for concrete modern projects.

Grade XI. *The Life of Jesus.* (Age 16.) The use of the

Old Testament in a New Testament course must be judged in the light of the author's aim. If the aim is literary or informational, he would use the Old Testament to further that purpose. If his aim is to inspire the pupil to "take Jesus' side as long as he lives," the Old Testament usage should help to attain that purpose.

In examining a course in the life of Jesus, therefore, one is always curious to see whether the Old Testament is employed merely to explain certain allusions in the Gospels, or to show how the ancient Scriptures inspired Jesus, or to point the way to such a use of the Old Testament as Jesus himself made. In this course, the aim is "so to present the personality of Jesus that every pupil . . . will make a definite decision for Christ, attain a deeper realization of the meaning of discipleship, and become a Church member before the end of the year." (Prospectus.)

The Teacher's Manual indicates that the "Old Testament was a definite and valuable contribution to the mental and moral preparation of Jesus" (p. 26). Jesus' parents and their friends were representatives of a class of people whom "one of the Psalms calls the 'Quiet of the Land'" (p. 12). They cherished the hope of a deliverer who would "put down the mighty from their seats" and would "fill the hungry with good things." So begins the picture of the part that the Old Testament played in Jesus' life. It will serve our purpose of investigation and illustration if we carry the story through in this fashion.

Before Jesus had entered the elementary school (at the age of six) he had "learned to repeat the Shema and selected verses from the Proverbs and Psalms." In school he learned to read, and "his only text-books were the stories of the Sacred Scriptures, especially the roll of the law." (Teacher's Manual, p. 15). "Every lesson was a memory lesson, and the teacher would

drill the pupil until he could recite word for word all the older laws, the stories, and many of the Proverbs and Psalms, and he knew by heart thousands of verses from the Sacred Book" (p. 18).

Then at the proper season of the year, Jesus would attend the feasts. At the Feast of Purim, he would hear the story of Esther; and at the Feast of the Passover, the story of the flight from Egypt. "When he was old enough to go to church, he would hear the Scriptures read and explained by the most competent man in the village. Sometimes these explanations would be followed by a discussion" (p. 19).

The environs of Nazareth were themselves a "series of lessons to Jesus in history, patriotism, and religion." This region was alive with the memories of Jephthah, Gideon, Barak, Saul, Jonathan, and Elijah. "What boy could live amid such scenes and not be a patriot and a worshiper of the God who had protected Israel?" (p. 20.)

The journey to Jerusalem at the age of twelve would arouse the deepest emotions. Jesus would pass through "Shunem, made famous by the story of Elisha," by the well where "Joseph was left by his envious brothers, and near Bethel where Jacob had had his dream" (p. 26). And finally, as the pilgrims drew near the city, they doubtless sang the 122nd Psalm as their marching song, and when they caught sight of the Temple, they "probably broke into the notes of the 125th Psalm" (p. 27). Every part of the Feast of the Passover, which they had gone to keep, was a story. "The bitter herbs were the symbol of the bitterness of the slavery their fathers had suffered; . . . they ate standing up as if just fleeing from bondage. At the close of the feast Joseph would tell how in the days of old, the angel of the Lord had passed over the homes of the Israelites. And then all would sing together the great Hallel or Halleluia Song." (Psalms 113, 114, 115, 118. p. 29).

"Like Lincoln, the young man Jesus must have read and reread the books he knew. . . . And it is possible for us to know from his later teachings what parts of the Old Testament had most influenced and impressed him" (p. 38). The teacher is "urged to show what the Old Testament meant to Jesus; that its prophets and psalmists were like our own patriots and poets . . . that it was a book with a passion for social justice, —a book for workingmen and the oppressed. . . . Probably most of the class have never before realized that the Old Testamen was a definite and valuable contribution to the mental and moral preparation of Jesus." (Teacher's Manual, p. 26.)

"Jesus' deepest interest was in the prophets." He knew that "the earlier prophets were men who had the greatest sympathy with the poor and the oppressed." He knew that "they believed in their country and its future and told of a Kingdom that was to come. . . . The Psalmists put the same thought in song, and both prophets and psalmists had faith that the God of the Hebrews would bring this to pass. . . . Some passages were especially dear to Jesus." Certain verses in Ezekiel which contained the phrase "Son of Man," and the teaching about the servant in Isaiah 53, Jesus "loved to apply to himself as being likewise the special ambassador of God . . . and the servant of mankind" (p. 38).

In the Temptation, Jesus chose to be the Messiah—the "Messiah-Servant whom the noblest of the prophets had foreseen. He had read the prophets more closely than had even the scribes of the law. He saw that the whole sympathy of the prophets was with the man who is a servant, the poor and the oppressed. For the relief of such, the prophets had asserted a Messiah was to come. Jesus said, 'I will try to be that Servant'" (p. 54).

Despite the saying that he had "come not to destroy the law," he was really at variance with it. Not only did he "ignore

the tradition that overlay the law, but he even dared to contradict the sacred Torah itself." In his emphasis on ethical inwardness and in the matter of Sabbath observance, he "proclaimed his own Lordship" (p. 136). How often he appealed to his racial forebears. "I tell you that God can make out of these pebbles better descendants of Abraham than you are." (p. 43.) "No sign shall be given you but the sign of Jonah." By this he meant that "just as the preaching of Jonah had converted the Ninevites, in spite of the fact that Jonah had performed no miracles, so his life and teaching should convince the Jews without any additional warrants or signs" (p. 154).

One of the most illuminating uses of the Old Testament is the author's treatment of the Transfiguration:

> During this night, there came to Jesus the greatest spiritual experience of his life. He entered into a glorified communion with Moses and Elijah. . . . The prince who had gone down to lead up a nation of slaves and the prophet who had given his strength to a thankless people were witnesses to the glory of a life of unappreciated love. These two patriots . . . could tell him that such lives as theirs and his could not finally perish. . . . Thus the message of the past inspired the courage of Jesus. (p. 170).

One more illustration, the cleansing of the Temple, must be given. Here Jesus showed that in the "age-long controversy between the priests and the prophets, he was on the side of the prophets who insisted that the reeking of blood was not pleasing to God, but that the sacrifice He desired was an humble and a contrite heart" (p. 211).

It is beside the purpose of this criticism to pass judgment on the course as a whole, but one must say that it is a most significant and usable life of Jesus, and abundantly fulfils the aims. With respect to the Old Testament part of it, it is obviously positive to CRITERIA A, B, and D. Furthermore, by showing how the Old Testament constantly stimulated Jesus

in his work as the Saviour of society and the Servant of God and humanity, it indirectly but pointedly becomes positive to CRITERIA C and E. Indeed, one finds in this course the most ample and most inspirational use of the Old Testament that has been made in any life of Jesus in any of the series investigated.

GRADE XI (Fourth Quarter). *Young People's Problems.* (Age 16.) This three months' course provides for the practical application of the lessons of the preceding text to the problems of young people. As a whole, both in its aim and content, it is positive to CRITERIA C, D, and E. The Old Testament is used with good effect in two lessons.

In Chapter 10, "The Inner Life," Jesus' use of the Old Testament is urged as an example for young Christians. "He was such a thorough student of it that he mastered its spirit." Unlike the professional scribes, he was not content with its empty forms.

In Chapter 5, "One's Calling," the call of Isaiah is presented as a typical experience. The nation was in mourning. Their "hero-king" was dead. The young "prince," Isaiah, was in the Temple. It was filled with the "spirits of the sunset and the lightning, who prostrated themselves in reverent song in the Divine Presence. Everything in the vision gave the impression of the perfect might of God, and the fact that all the powers of earth and sky are ready to do His bidding." Then comes the startling call. The God, who is "attended by such servitors," and to whose bidding the "whole creation is obedient," is calling for a man. Can God really want *him?* Isaiah answers in humble astonishment, "Here am I. Send me!" The story is not retold for its own sake, nor as something miraculous or extraordinary. It is a repeatable experience. "There comes or should come a time to each of you when you awaken out of the vagueness of childhood to the conviction

that you yourself have been singled out to do a great and definite task." This lesson becomes the starting-point for a study and discussion of the Christian opportunity offered by various kinds of life-work.

The Senior Division

Grade XII. *Preparations for Christianity.* (Age 17.) The materials are Biblical. The purpose is solely informational. It is to "survey those religious ideas which unfolded during the pre-Christian era, served as a preparation for Christianity, and finally received their fullest expression and realization in the life and teachings of Jesus" (Teacher's Manual, p. v). It never departs from this purpose, and there is almost no attempt to link these lessons up with life or to develop Christian character by means of the truths that are taught.

The course is a thorough, scholarly piece of work. It rather outdoes itself with its mass of historical detail. It is often difficult to "see the forest for the trees." It begins rather promisingly with a picture of the ancient Semitic world, and passes on to a description of the life and religion of the ancient Egyptians, Babylonians, and Canaanites. Then, for the space of thirty-four lessons, one finds himself plowing through nearly two hundred pages, heavily laden with a dreary and unimaginative treatment of the religion of Israel, from Canaan to the Maccabees. It covers a good deal of the ground that was so well treated in "The Story of the Bible," and in its last quarter, its treatment of Jesus dulls the fine interest that Forbush has enkindled in the preceding year. Why have editors kept the course in its present position in the series? It would be a good informational course for adults.

Here is its chief defect. It is quite unsuited to the major interests of the seventeen-year-old. Imagine a lesson (No. 5)

dealing in detail with the native interests of Palestine, the Baalim, Ashtaroth, high places, worship at high places, etc. (p. 23 ff.).

Its chief merit is its fidelity to the findings of Old Testament criticism. The lesson, "The Ideal Servants of Jehovah" (No. 30), is particularly painstaking in this respect:

> Modern historical interpretation has no difficulty in demonstrating that our prophet (II Isaiah) says not a single word about the Messiah; that he regards the Servant as existing in the present and as having suffered in the past. . . . One figure alone in all history has fully met the ideal sketched by the prophet here. Yet it is neither necessary nor possible to hold that the prophet foresaw Jesus' actual career, his life, his cross and his resurrection.

In connection with this same lesson, the author departs from his devotion to the informational aim and points out the significance of the servant idea in modern life:

> The reason God chooses a nation or an individual to be the recipient of some special favor is not that they may selfishly enjoy that favor, but that they may be of greater service to the world. Our social, political, and religious liberties have always been purchased at the cost of suffering.

However, after an elaborate treatment of Israel's social, political, and religious ideals, the author makes no use of the principles disclosed when he comes to the discussion of Christianity as the fulfilment of Israel's faith. Both in Chapter 41, "The Establishment of the Kingdom," and in Chapter 42, "Jesus' Relation to the Old Testament Religion," the author does not indicate with any clarity or detail how Jesus' idea of the kingdom is related to the idea in Judaism; nor is it shown how Jesus' use of the current Jewish phrase both hindered and helped him in his program, nor how the form and content of the Old Testament affected Jesus, nor how he broke away from it. The course, therefore, is positive to CRITERION A, slightly

positive to CRITERION B, negative to D, and indifferent to C and E, with slight exceptions.

Landmarks of Christian History. (Age 18.) This course presents the "most dramatic and significant events and personalities in Christian history" in order to give a "bird's-eye view of the Christian Church." (From Prospectus.) The relation of Christianity to the Jewish religion is hinted at in the briefest fashion. The great apostle identified himself with the Jewish people— "Are they Israelites? So am I" (p. 14). The synagogue worship affected Christian worship. Then follows a brief description of the Jewish order of service (p. 17). "Christianity did away with Jewish law and Gentile immorality among its own converts" (p. 20). "Jesus adopted the Mosaic commandment to love God, and added to it the commandment that men should love one another" (p. 22). That is all. And the student would get the impression that the Old Testament meant nothing to Paul, to the early Christian martyrs, to the "Great Awakening," to the development of the denominations, or to those who have spread the gospel by missionary work, preaching, and education. In fact, there is nothing in this course to which to apply the Criteria, with the exception of a passage in the chapter on "The Old Faith and the New Awakening." (Lesson No. 50, p. 251 ff.) The following quotations will show that this passage (about 400 words) is positive to CRITERION A.

> Hebrew life before the days of David's Kingdom was barbarous in its habits. It had childish ideas about God. . . . The people feared Him, but there was no thought that religion meant right-mindedness towards other human beings. . . . Then came a period of racial maturity and national strength. . . . A series of religious teachers explained that religion meant righteousness more than sacrifice. . . . Then after the exile, God became in their thought the God of the whole world. . . . In this way the Bible relates the unfolding of a nation's life and inmost thought. It makes no difference in such a tale as this whether or not historical statements are duly critical . . . and scientific. . . . The Bible remains a unique

record of the religious thought of a gifted people, and as such it holds a more and not a less important place in human esteem because of the teaching of evolution.

On account of this passage, the course is marked slightly positive to CRITERION A. But it is indifferent to the other CRITERIA.

The Conquering Christ. (Age 19.) The purpose of this course is to "provide an interesting and instructive survey of the entire field of evangelical Christian mission work by means of a study of the principal religions of the world, of recent missionary triumphs, of notable missionary heroes, and of missionary practice with its attendant results." The course is well planned to show the needs of the non-Christian world and of the United States, and how the Christian religion is able to meet and is actually meeting such needs. But the course was written fully twenty years ago, and it should be thoroughly revised and brought up to date.

Its use of the Old Testament is negligible. In Lesson No. 8, "The Monotheism of Israel," where the purpose is to sketch the "development, doctrinal characteristics, and trend of modern Judaism, and to contrast Judaism with Christianity," some use is made of the Old Testament, but for the most part it is modern Judaism, of both the orthodox and liberal types, that is depicted. Occasional references to the Old Testament appear in the weekly readings, but they are made to have no bearing on the lesson in which they appear.

The Modern Church. (Age 20.) The purpose is "to call attention to some of the new methods and agencies by which the Christian Church of the past is being transformed into the modern Church, and by which she is girding herself with new strength for the accomplishment of the divine mission" (p. iii). The writer disagrees with Professor Betts's criticism

that this "volume really presents a course for professional workers of the Church rather than for the average class of the Sunday School." [1] The problems are precisely those that might well be studied by the younger group of adult church-members. The modern Sunday-school, the message of the modern pulpit, public worship, young people's work, city-mission work, rural church work, church federation, and the Church's relation to industry, the liquor question, world peace, etc., are all problems which should be thoroughly aired and discussed. The trouble with the course is that it was written fifteen years ago and that it is sadly out of date. In every branch of the field that the course covers, so much fresh material is now available that the course should be entirely rewritten.

It makes a slight, and sometimes forced, use of the Old Testament. For example, it seems a far cry from the reform of Josiah to a modern religious revival (p. 35). Not so remote, however, is Jeremiah's advice to the exiles from the religious obligations of those who leave home to-day to make their new homes in some distant spot. "Jeremiah counseled them . . . to continue the worship of God in a strange land. . . . Let our young people when they move away from home beware of slipping into religious inactivity and indifference" (p. 41). The position of women in Protestant churches is shown to be high and influential when compared with the place that women held in the later Old Testament period (p. 45). The "relative purity of Old Testament sexual morality" is mentioned in the lesson on "Enemies of the Family" (p. 145). And yet there are a good many places in the course where the Old Testament might have been used. *E. g.,* in the discussion of the church school curriculum, in the study of the elements that enter into public worship, in the social message of modern Christianity, in our

[1] G. H. Betts, "A Curriculum of Religious Education," p. 424.

treatment of the immigrant, and in the relation of the public school and religious education. The course is not measurable by any of the criteria.

The preceding pages show how impossible it is to pass an inclusive judgment upon this series. It is neither consistently good nor bad, Biblical nor non-Biblical, informational nor inspirational. It is all of these, at different times.

In a prospectus, the editors announce their purpose to provide a succession of acts, problems, and experiences through which the pupil "may learn how to live as a true member of the Kingdom of God." But the aims show wide variation. The dominant aims of at least eight courses are informational. The aims of five others are prevailingly social. Often the aims, both for courses and individual lessons, reveal a mixture of purposes—information and character, information and appreciation of values, appreciation and attitudes, or attitudes and social conduct. On the whole, however, as compared with other series, the aims are clearly and concisely stated. Often the lesson aim has been compacted into an ingenious and illuminating lesson title. E. g., the lesson on Ruth is called "A Young Woman who was Unselfish."

The series is uniformly positive to CRITERION A. It not only recognizes but embodies the point of view and results of historical and scientific Old Testament study. There is no tendency to allegorizing, nor to the wresting of ethical and spiritual truths from stories that do not contain them. The authors have not dodged such perplexing questions as are often raised by miraculous incidents or stories involving low ethical ideas. They have in some courses, notably the Junior Bible, made use of the aim that determined the object for which the prophetic historians retold the traditional stories. One course, *The Story of the Bible,* has made available in a single volume the results of Old

Testament scholarship, and has done justice to the writing prophets.

The series is positive to CRITERION B. Old Testament heroes, stories, tendencies, and ideals are consistently brought to the touchstone of Jesus' teaching and spirit. This means that care has been used in the selection of such Old Testament material as illustrates or foreshadows the Christian ideal, and that great pains have been taken to show the discrepancy between Jesus' attitude and certain Old Testament passages. In the latter case, the Old Testament character or teaching becomes a foil for the Christian point of view.

Despite the assertion that "the ideal of creating a thoroughly socialized world is kept steadily in view" (Prospectus), the series is disappointing in its upper grades. CRITERION C is positively realized in the Course for Beginners and in the courses for Grades I, II, and IX. The social activities of little children are particularly well provided for. But in the strictly Bible-centered courses of the Junior period, and in the informational courses for the later Intermediate and Senior years, the subject-matter-for-its-own-sake principle has remained in the saddle, despite the author's endeavor to unseat it.

So far as CRITERION D is concerned, the series as a whole ranks high. Courses marked "—" on the Criteria chart, often meet well the interests, needs and understanding of the pupils for whom they are planned. This is true of Grade VI, *Life and Words of Jesus,* and Grade VIII, *Heroes of the Faith,* although on the chart these courses are marked "—" or "N" because the Old Testament material in them is so hopelessly out of keeping with the interests of the age. On the other hand, Grade XI, *The Life of Jesus,* which in its use of the Old Testament is most excellently adapted to produce those emotional and conduct responses of which the sixteen-year-old is capable, neglects certain critical questions very pertinent to young peo-

ple, such as the virgin birth and the nature of the resurrection.

The series is most disappointing when one applies to it CRITERION E. With the exception of the beginners' course and the courses for Grades I, II, and IX, very little provision is made for the transfer of information and emotional responses into a progressive series of social activities. At this point the series shows its most pronounced "ups and downs." With the Junior Division, the pupil embarks upon four solid years of subject-matter-centered study. Most of the materials are Biblical. And despite the authors' use of questions and illustrations, there is too little provision for "making the study of the Bible carry over into character." These courses are particularly weak in the case of CRITERION E. The authors seem to have recognized this defect and offer two courses for Grades VIII and IX, which in their entirety are positive. Then the series swings away again, so far as the Old Testament is concerned, and one finds an almost consistent neglect of this criterion.

Two difficulties were encountered in the making of charts for this series. The ratings on the Criterion chart are often unfair to the course as a whole. The reason has already been explained. The Stories chart is blank at many places and for many courses because the treatment of the Old Testament was too sketchy or abbreviated (e. g., in parts of Grades IX and X) to warrant the writer in setting down an incident or story which was merely referred to.

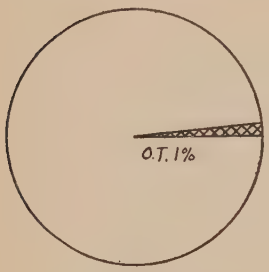
SUMMARY OF THE APPLICATION OF CRITERIA TO THE COMPLETELY GRADED SERIES

	Crit. A	Crit. B	Crit. C	Crit. D	Crit. E
THE KINDERGARTEN DIVISION *A Course for Beginners in Religious Education* †	P	P	P	P	P
THE PRIMARY DIVISION I. *God the Loving Father and His Children*	P	P	P^s	P^e	P^s
II. God's Loyal Children	P	P	P	P	P
III. Jesus' Way of Love and Service	—	—	—	—	—
THE JUNIOR DIVISION *The Junior Bible* *IV. Early Heroes and Heroines*	P	P	P^s	P	P^s
V. Kings and Prophets	P	P^s	P^s	P–N	P^s
VI. Life and Words of Jesus	P	P	—	—*	—
VII. Christian Apostles and Missionaries	P	P	—	—	—
Witnesses for Christ ‡	—	—	—	—	—
THE INTERMEDIATE DIVISION *VIII. Heroes of the Faith*	P	P	N^e	N^e	N^e
XI. Christian Life and Conduct	P	P	P	P	P^e
Historical Geography of Bible Lands ‡	P	—	—	—	—
X. The Story of Our Bible	P	P	N	P	N
XI. The Life of Jesus	P	P	P^s	P	P^s
Young People's Problems ‡	P	P	P	P	P
THE SENIOR DIVISION *XII. Preparations for Christianity*	P	P^s	N	N	N
Landmarks in Christian History	P^s	—	—	—	—
The Conquering Christ	—	—	—	—	—
The Modern Church	—	—	—	—	—

Explanation of symbols used in this chart:
P indicates that the reaction is prevailingly positive.
N indicates that the reaction is prevailingly negative.
P–N indicates that the reaction fluctuates between P and N.
P^s or N^s means a slight reaction, positive or negative.
P^e or N^e means a positive or negative reaction with minor exceptions.
— means that the course does not have sufficient Old Testament material to be measured by Criterion.
* means that the course as a whole is positive to the CRITERION.
† means that the course has only one Old Testament lesson.
‡ means a course for fourth quarter only.

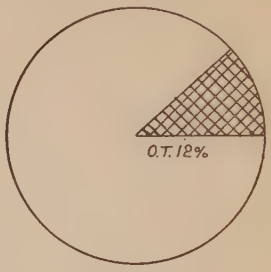
THE COMPLETELY GRADED SERIES

KINDERGARTEN DIVISION
A Course for Beginners in Religious Education



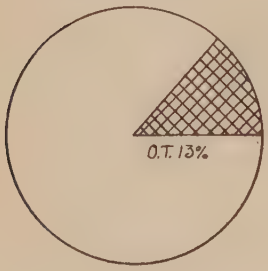
T. M. 216 pp. (4 × 5½ in.)
1188 inches; 67,886 words
Old Testament—73 words
1%

PRIMARY DIVISION
GRADE I
God the Loving Father and His Children



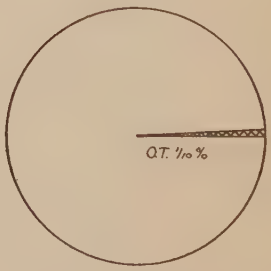
T. M. 153 pp. (3¾ × 5¾ in.)
880 inches; 53,000 words
Old Testament—7000 words
13%

PRIMARY DIVISION
GRADE II
God's Loyal Children



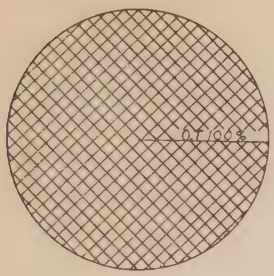
T. M. 218 pp. (3¾ × 5¾ in.)
1253 inches; 75,500 words
Old Testament—9000 words
12%

PRIMARY DIVISION
GRADE III
Jesus' Way of Love and Service



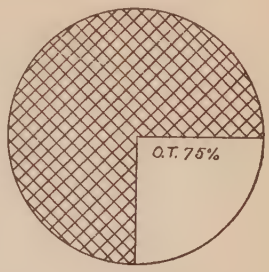
T. M. 211 pp. (3¾ × 5¾ in.)
1213 inches; 73,000 words
Old Testament—600 words
1/10%

JUNIOR DIVISION
GRADE IV
Early Heroes and Heroines



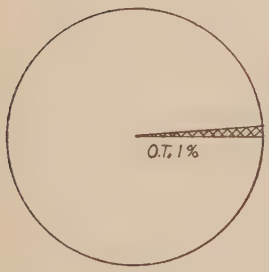
T. & P. M. 390 pp. (3¾ × 5½ in.)
2145 inches; 171,600 words
Old Testament—entire
100%

JUNIOR DIVISION
GRADE V
Kings and Prophets



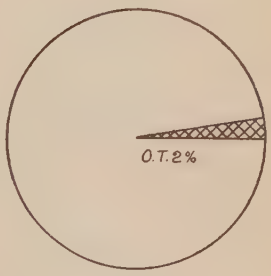
T. & P. M. 369 pp. (3¾ × 5½ in.)
2088 inches; 167,032 words
Old Testament—125,424 words
75%

JUNIOR DIVISION
GRADE VI
The Life and Words of Jesus



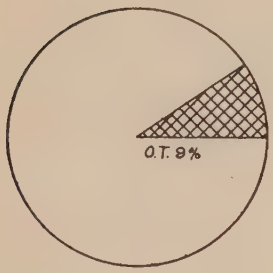
T. & P. M. 267 pp. (3¾ × 5½ in.)
1478 inches; 110,200 words
Old Testament—1400 words
1%

JUNIOR DIVISION
GRADE VII
Christian Apostles and Missionaries
(4th Quarter) *Witnesses for Christ*



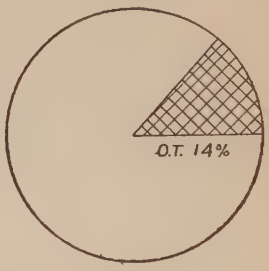
T. & P. M. 469 pp. (3¾ × 5¼ in.)
2620 inches; 174,600 words
Old Testament—3760 words
2%

INTERMEDIATE DIVISION
GRADE VIII
Heroes of the Faith



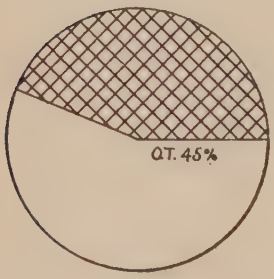
T. & P. M. 535 pp (3¾ × 5¾ in.)
3076 inches; 260,670 words
Old Testament—22,370 words
9%

INTERMEDIATE DIVISION
GRADE IX
Christian Life and Conduct
(4th Quarter) *Historical Geography of Bible Lands*



T. & P. M. 384 pp. (5 × 6 in.)
2304 inches; 184,320 words
Old Testament—25,600 words
14%

INTERMEDIATE DIVISION
GRADE X
The Story of our Bible

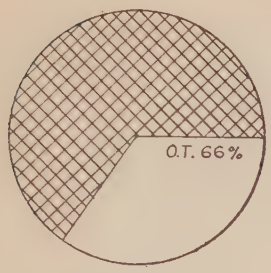


P. M. 270 pp. (3¾ × 5¾ in.)
1552 inches; 88,680 words
Old Testament—40,000 words
45%

INTERMEDIATE DIVISION
GRADE XI
The Life of Jesus
(4th Quarter)
Young People's Problems

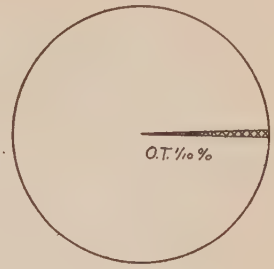
T. & P. M. 492 pp. (3¾ × 5½ in.)
2724 inches; 181,560 words
Old Testament—3460 words
2%

SENIOR DIVISION
GRADE XII
Preparations for Christianity



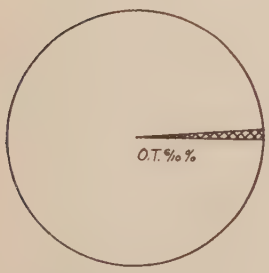
T. & P. M. 512 pp. (4 × 5¾ in.)
2944 inches; 248,600 words
Old Testament—164,600 words
66%

SENIOR DIVISION
GRADE XII (Alt.)
Landmarks in Christian History



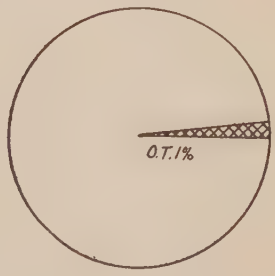
T. M. 256 pp. (4 × 5¾ in.)
1472 inches; 117,760 words
Old Testament—145 words
1/10%

SENIOR DIVISION
GRADE XII (Alt.)
The Conquering Christ



T. & M. P. 688 pp. (3¾ × 5¾ in.)
3950 inches; 356,000 words
Old Testament—2300 words
6/10%

SENIOR DIVISION
GRADE XII (Alt.)
The Modern Church



T. M. 156 pp. (3¾ × 5¾ in.)
897 inches; 89,700 words
Old Testament—800 words
1%

THE COMPLETELY GRADED SERIES

Table showing the most commonly used Old Testament passages and books, and the courses wherein they appear in this series.

	Courses, according to grade numbers														
NARRATIVE, HISTORY, LAW.	B	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
The Creation		X			X				X					X		
Garden of Eden	XX	XX			XX											
Noah's ark	X				X											
The rainbow	X				X											
Cain and Abel					X											
Abraham's adventure					X				X					X		
Abraham and angels			X		X											
Abraham offering Isaac									X							
Abraham and Lot	X	X			XXX											
Rebekah at well	X				X											
Hagar and Ishmael	X				X											
Jacob cheating Esau					X				X							
Jacob's dream	X	X			X				X					X		
Jacob's return																
Joseph and coat	X	XX							X							
Brothers selling Joseph	X	X			X											
Joseph and butler					X											
Joseph and famine					X									X		
Joseph testing brothers									X							
Joseph making self known	XX	XX			X											
Joseph caring for father	X	X			X											
Moses in basket boat	XX	X			X											
Moses's call		X	X		X				X					X		
Burning bush					X											
The plagues					X				X							
The Passover					X											
The Red Sea	X		X		XX									X		
Pillar of cloud and fire	X	X														
Manna and quails		X	X		X											
Wilderness wanderings					X									X		
Ten Commandments			X		X				X			X		X		X
Moses's death																
Joshua's conquest, Canaan			X			XXX			X					XX		
Report of spies			X		X											
Gideon						XX			X							
Jephthah																
Balaam and Balak					X											
Samson						XX										
Deborah and Barak						X								X		
Samuel and Hannah	X	X														
Samuel and Eli	X	X												X		X
Saul made king							XX		X					X		
David, shepherd boy	XX	X	X													
David and Goliath	X			X			X		X							
David spares Saul				X			X		X							
David and Abigail				X												
David plays for Saul		X														
David and Jonathan	XX			X			X		X	X						
David and Bathsheba							X		X							
David's wars							X		X	X				X		

	B	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
David and lame prince					X											
Death of Saul					X											
David and Absalom					X											
Solomon builds Temple					X								X			
Solomon's kingship					X											
Queen of Sheba					X											
Division of kingdom						X					X		X			
Elijah at Brook Cherith						X										
Elijah at Carmel						X			X				X			
Elijah rebukes Ahab						X			X	X			X			
Elijah heals child						X										
The Still, small voice						X			X							
Elijah calls Elisha																
Healing of Naaman		X	X			X										
Elisha at woman's house			X			X										
Elisha healing woman's son						X										
Josiah's reform						X							X			
Nehemiah the builder						XXX					X		XX			
Ezra's prayer											X		X			
THE SHORT STORY																
Ruth			X		X						X					
Esther						X			X		X					
Jonah						X			X		X		X			
Daniel, refusing food			X			X					X					
Daniel in lions' den						X										
Daniel in furnace						X										
POETRY AND WISDOM																
Job											X					
Psalms											X					
Proverbs																
Ecclesiastes																
Songs of Solomon																
The Lamentations																
PROPHECY																
Isaiah's call						X					X		X			
Isaiah, the statesman						XXX					X		X			
Jeremiah, political prophet						XX XX			X		X					
Jeremiah's spiritual messages						X					X		XX			
Jeremiah writes book		X				X			X		X					
Ezekiel										X	X		XX			
Amos--justice						X			X	XX	X		X			
Hosea--love										X	X		XX			
Micah vs. sacrifices									X	XX			X			
Haggai, builder						X					X		X			
(Other prophets not used)																
II Isaiah-the servant						X				X	XX	XX	XX			
APOCALYPSE																
Daniel (chs.2,7-12)											X					

Note. The books, listed as "Narrative, History, and Law" include those books as listed in the English Bible from Genesis to Nehemiah, with the exception of Ruth. Psalms and Proverbs are frequently referred to for "Bible Readings," which are not listed in this table.

Chapter VI

THE BEACON COURSE IN RELIGIOUS EDUCATION

THE BEACON COURSE IN RELIGIOUS EDUCATION *

The Beginners' Division

The Little Child in Sunday School, by Clara T. Gould and Lillian B. Poor

A Friendly World, by Ethel Franklin and Annie E. Pousland

The Primary Division

Grade I. *First Book of Religion,* by Mrs. Charles A. Lane

Grade II. *Living Together,* by Frances M. Dadmun

Grade III. *Children of the Father,* by Frances M. Dadmun

The Junior Division

Grade IV. *God's Wonder World,* by Cora Stanwood Cobb

Grade V. *The Bible and the Bible Country,* by J. T. Sunderland

Grade VI. *Heroic Lives,* by Albert and Emily Vail

The Intermediate Division

Grade VII. *From Desert to Temple,* by Eleanor Wood Whitman

Grade VIII. *The Story of Jesus,* by Florence Buck

Grade IX. *Peter and Paul and Their Friends,* by Helen Nicolay

The Senior Division

Grade X. *Our Part in the World,* by Ella Lyman Cabot

Grade XI. *Talks to Young People on Ethics,* by Clarence Hall Wilson and Edwin Fairley

Grade XII. *Our Unitarian Heritage,* by Earl Morse Wilbur

* Published by the Beacon Press, Inc., Boston.

THE ADVANCED GRADES (Age eighteen or older)

From the Gospel to the Creeds, by William I. Sullivan

A Manual for the Confirmation Class, by William I. Lawrence

The Sympathy of Religions, by George R. Dodson

A Study of the Christian Sects, by William H. Lyon

Chapter VI

THE BEACON COURSE IN RELIGIOUS EDUCATION

This is a completely graded series. It is designed for use in the churches and homes of the Unitarian faith. The materials are largely Biblical, but in addition, "the literature of the world has been freely drawn upon." The "controlling purpose of the series is the promotion of the truly religious life. . . . If as a result of its use, there shall be a larger number of men and women who are living purely, honorably and reverently, and who are really helping to bring in the Kingdom of God, the course will have accomplished the end most desired by those responsible for its inception and development." [1]

The purpose of the series is stated in detail and in a variety of ways in the editors' Foreword in several of the texts. In one of the older courses [2] (1916), this announcement appears:

> The Beacon Course presupposes the acceptance of the results of modern scholarship, and aims to promote clear and rational ideas, right impulses, and a keen appreciation of our religious heritage. It seeks to train pupils to a whole-hearted consecration to great ideals, and to inspire them to devoted service. . . . Materials have been chosen and methods adopted solely for their efficiency in promoting this high end.

This statement indicates a frank acceptance of Criteria A and C.

In a subsequent course,[3] issued in 1918, this announcement appears:

[1] From the Prospectus.
[2] F. M. Dadmun, "Children of the Father," p. viii.
[3] E. L. Cabot, "Our Part in the World," p. ix.

> The Beacon Course . . . aims to acquaint the pupils who use it with the relationships into which they are progressively entering, and to develop their native impulses to live as they ought to live who are heirs to so great obligations and privileges. As the course progresses, the emphasis on personal responsibility becomes, quite naturally, more and more pronounced. At the ages of fifteen, sixteen, and seventeen, the time seems to have arrived to present a direct challenge to each one to face frankly his or her own life problem, to assume responsibility for self-direction, and to enlist in the army of those who strive for the promotion of human well-being.

This quotation stresses the standards of CRITERION C, and also suggests the acceptance of CRITERION E. Note the phrase, "relationships into which they are *progressively* entering." In another course,[4] issued in 1918, the same idea is stated in slightly different language:

> The Beacon Course of graded lessons is designed throughout to meet life at each stage of its development. The course aims to awaken the consciousness of the life of God in the soul, to bring to the pupils their heritage of Christian achievement, to teach the truths of the Bible and of nature and their bearing on life and destiny, to furnish a basis for the judgment of values, and to arouse ideals of character, conduct, and service which shall result in noble manhood and womanhood.

Clearly the editors seem to have emancipated themselves from the "storage idea" of education. In their minds, religious education that does not eventuate in Christian conduct at *"each stage of life's development"* has missed the mark.

It is evident, therefore, that the primary aim of the series is Christian character and conduct. The materials used are to be first and always inspirational. Information, even with reference to the Bible, is not an end in itself. This is clearly stated in one of the newer courses[5] issued in 1922. "The projectors of the Beacon Course desire to impart . . . such knowledge of our Scriptures *as will prove fruitful in conduct and character.*"

[4] C. T. Guild & L. B. Poor, "The Little Child in Sunday School," p. 10.
[5] Helen Nicolay, "Peter and Paul and their Friends," p. 1.

THE BEGINNERS' DIVISION

The Little Child in Sunday School. (Ages 4 and 5.) The authors begin by committing themselves to CRITERION C. "The social point of view is consistently maintained. The child is taken in his normal relations, now extended from the home to that larger group found in the Sunday School. The needs of the entire nature of the child and the conditions which surround his life are carefully considered, but the emphasis is placed on the development of his religious qualities." The lessons aim to develop in the child a "quality of life" which shall result in "fine action and a noble and reverent attitude toward the world in which he lives." [6]

There is a theme for the year, "Love and Service," and a theme for each month. The materials for the development of these monthly themes are drawn largely from nature and the child's own environment. But five of the forty lessons make use of Old Testament stories. "Joseph and his Father," (Lesson No. 2), and "Miriam, the Faithful Sister," (Lesson No. 3), are used to develop the first monthly theme, "Love in the Home." The authors retell the Bible stories in simple language and adapt them to the understanding of the little child. In "Joseph and his Father," the points of stress are the father's love for Joseph as shown in his gift of the coat of many colors, and Joseph's love for his father which was shown in his readiness to do what his father asked him. The story is faithful to the original up to the last paragraph, where this curious and unwarranted bit of exegesis is lugged in. As Joseph talked with his brothers, they felt, "Our father loves us—but this lad with the bright coat he surely loves dearly, and how he trusts him, or he never would have sent him to take this journey alone." Of course, if they said this with a sneer, and the

[6] P. 9.

remark is sarcasm, it is nearer to the original. But one does not sneer in the kindergarten! "Miriam, the Faithful Sister" is well done from the standpoint of story structure and detail. The point of emphasis is Miriam's love for her baby brother, her eager desire to help her mother care for him, her fidelity in guarding him, her graciousness, and her ability to take advantage of the sudden shift in the situation when the princess wanted a nurse-maid. Unlike most lessons that deal with this story, the ever watchful care of God and His part in the preservation of Moses is not mentioned.

"God's Message in our Hearts," the theme for February, is developed by two Old Testament stories. In "The Listening Child, Samuel" (Lesson No. 21), more than half of the story is given to the retelling of Hannah's visit to the shrine at Shiloh, her desire for a child, Samuel's birth, and her gift of him to the Lord. One questions the effect of this story on a little child. It is so unnatural, in his mind, for a mother to be willing to leave her child in the care of an old man. A little child's place is with his mother in her home. And what kind of God would compel her to give her child away and then visit him only once a year! To be sure, the authors try to meet these difficulties by suggesting that Samuel did not leave his home until he was "old enough to go," but this does not do justice to the original, where he is represented as "just weaned and young" (I Sam. i., 23, 24). The second part of the lesson, where Samuel hears the divine voice calling him and finally obeys, is sufficient for the development of the monthly theme.

"The Shepherd Boy of Israel" (Lesson No. 36) is one of the lessons that is used in developing the theme, "Love that Serves." By weaving together bits of material from I Samuel that furnish glimpses of the boyhood of David, and by drawing heavily upon the Twenty-third Psalm, the authors have developed a beautiful and imaginative pastoral story which

will be pleasing to the little child. The Old Testament lessons in this course are positive to CRITERIA B and D, and positive with a slight exception to CRITERION A. Inasmuch as the lessons are conducive to the development of social-attitude responses—i. e., kindness, tenderness, helpfulness, etc.—they are marked as slightly positive to CRITERIA C and E.

A Friendly World. (Ages 4 and 5.) This course is to be "used in alternation with the preceding one for teaching religion to children of four and five." The materials consist of "Bible stories, original stories, and selections from the work of well-known writers." There are also "suggestions for week-day service to others suited to the capacity of the little child." [7]

There is a variety of objectives, some of which are pointedly and concretely expressed. For example, "To stimulate an attitude of wonder and delight in the world of nature, an attitude of sympathetic interest in children of other races, an interest in and enthusiasm for the personality of Jesus; to present alluring ideals of conduct, such as courage, obedience, kindness, and helpfulness; to give opportunity for the children to carry out these ideals of conduct in their daily lives." [8] The "objectives" frankly include CRITERIA C and E.

There is one Old Testament story only in the course. It is the story of Samuel and Eli (Lesson No. 31) and it is used to "emphasize the thought of the church as the house of God, and to impress the feeling that God is near us and may speak in our hearts." [9] The lesson treatment is different from that in the preceding course. Here Samuel's mother took him "once a year to a beautiful church . . . where they thanked God for all his care. Samuel liked the temple and . . . looked forward to going each year. Samuel's mother called him to her one day and asked him if he would like to go to the great temple to

[7] From Prospectus.
[8] P. xiv.
[9] P. 149.

live, to help the priest and to learn how to serve God in just the best way he could. Samuel wanted to go." [10] By this somewhat fanciful introduction, which may not be doing violence to what actually happened, the difficulties mentioned in the previous course are smoothed out. Furthermore, the lesson stops before Samuel hears the dreadful tales about Eli's sons, which he is bidden to reveal to his aged friend. That part of the story is not essential to the picture of the "listening child." The conduct response is provided for in a simple dramatization of going to church. Two pupils with arms uplifted and hands joined represent the door. The other children pass between them, entering the church quietly and reverently, engage in a brief period of worship, and unite in this prayer: "Dear Father in heaven, please speak often in our hearts and tell us the right things to do." [11] Despite the scanty use of Old Testament material (less than 2 per cent.), the course is marked positive to each Criterion.

The Primary Division

Grade I. *First Book of Religion.* (Age 6.) This course, which was published in 1909, belongs to the older series of Beacon Graded texts, but it is retained in the new series, pending the writing of a new course for Grade I. The aim is indicated in the preface. "The main points to be brought out are the power and beauty in the world around us, the immanence of God, and the requisites of righteous living. Special stress should be laid upon our duties as members of one great social body, each dependent upon the others and none isolated or irresponsible." In short, the author's goal is appreciation and social values.

Three Old Testament lessons are included in the thirty-six

[10] P. 150.
[11] P. 152.

chapters. The first is "David, the Shepherd Boy who Became King" (Lesson No. 12). The point of emphasis in this story is that David, by his healthy, alert, and efficient life as a shepherd boy, had been preparing himself for the day when Samuel selected him to be king. The lesson on "Nathan, the Brave," (Lesson No. 31), is told in such abbreviated form that children of this age can not understand the significance of Nathan's bravery or be stimulated by it. "Naboth's Vineyard" (Lesson No. 33) is slightly better done. Ahab's sin is briefly explained and his snatching of something that did not belong to him is comprehensible to little children. But the story structure is poor and the lesson treatment is meager. In fact, the treatment of these three Old Testament stories is done in such mediocre fashion, and with such slight recognition of the aim of the course, that one must mark it "N" for CRITERIA C, D, and E. It is slightly positive to CRITERIA A and B.

GRADE II. *Living Together.* (Age 7.) This course "tries to develop the thought expressed by Jesus, Thou shalt love thy neighbor as thyself. . . . The principles of living together are presented through stories, expressional work, and selected Bible passages." [12] Ten Old Testament lessons appear in this course. "Abraham's Generosity to Lot," "Abraham and the Robber Kings," "The Burning Bush," "David and Saul," and "Elisha and the Syrian Host" are used to show "how men of old lived together." "How Ruth Helped Naomi" indicates what children may do to help their mothers in the home. "The Bitter Waters of the Wilderness" and "Gideon" are used to teach the lesson of "Living Happily with Neighbors." "The Courtesy of Rebekah" and "Abigail and David" are used as illustrations of the "beauty of living together."

These stories, as well as the non-Biblical materials, are reconstructed with a good deal of literary charm, and with re-

[12] Pp. xv, xvi.

gard for story structure and often with fine climactic effect. Especially thrilling is the story of Gideon, whose patriotism resembles that of Washington and Lincoln,[13] and whose army of three hundred were as obedient as they were brave. Similarly, in the "Bitter Waters of the Wilderness," the grumbling, peevish Israelites are contrasted with the "brave, wise, and patient leader," Moses, who also is compared with Lincoln. The lesson emphasis is on the point that people must work together and support their leaders if they would succeed.

The course is positive to CRITERION A, and is rather unusual in the way its Old Testament material serves the standards of CRITERION B. E. g., Abigail is a very beautiful character, as contrasted with her surly husband and the hot-headed David. It is she who is gracious and forgiving and kind. We should call her a Christian. And David himself, when he had Saul at his mercy in the cave, did "exactly what Jesus, a long time afterward, told his disciples to do—'Do good to them that hate you' . . . and so his love won a greater victory than force could ever have accomplished." [14]

Two criticisms must be directed against the Old Testament portions of this course. They are somewhat too advanced for children of seven, and despite the social purpose of the author, no opportunity for self-expression is provided save rather ordinary hand-work. There is no suggestion of conduct activities.

GRADE III. *Children of the Father.* (Age 8.) It will be seen that as the pupil advances in years, more and more Biblical material appears in the courses. Here out of forty lessons twenty-four are Biblical. The child is gradually being "prepared for that connected Bible study which begins a little later in the series." [15] Here the "moral and spiritual welfare of the pupil has been kept constantly in mind. The materials have

[13] P. 143.
[14] Pp. 44, 48.
[15] P. vii.

been chosen and the methods adopted solely for their efficiency in promoting this high end." [16]

Fourteen Old Testament lessons appear in this volume. They are: Joseph sold into Egypt, Jacob's dream, Joseph as governor of Egypt, Joseph and his brethren, Naaman and the little maid, Elijah and the still small voice, the childhood of Samuel, the prophetic ministry of Samuel, how Samuel met David, David and Goliath, Josiah's reform, the call of Isaiah, Daniel's loyalty to his ideals, and Nehemiah's service to his native land.

The following criticisms will indicate the author's method in her lesson treatment. The story of "Joseph and his Father Jacob" (Lesson No. 1), which appears over and over again in the courses of every series, is developed here in a manner which shows high regard for all the facts in the case and for the human traits which the story reveals. Joseph's older brothers were jealous of him. They did not really know him, for they were so much older that "they had never played together." They were jealous because of their father's favoritism and his gift to Joseph of the beautiful coat. Then, there were two dreams, which Joseph rather eagerly told, but which "it would have been just as well for Joseph if he had kept to himself." [17] It is the obedience and persistence of Joseph, however, that are stressed. Not finding his brothers at Shechem, "he did not turn back." He was devoted to his father. Then the story moves on to show how jealousy, and the sense of fair play, and love for their father struggled for mastery in the hearts of the older brothers; and finally ends in the picture of the grief that their wrong-doing brought to everybody concerned. Of course, that was the purpose of the old prophetic raconteur who told the original story.

Unusual, also, is the treatment of "Jacob's Dream at Bethel"

[16] P. viii.
[17] Pp. 4, 5.

(Lesson No. 2). The story begins without any reference to the reason for Jacob's leaving home. "When night came, he felt as if he were alone in all the world. . . . He found a stone and put it under his head and lay down to sleep; and as he looked up at the dark sky, the stars sent down long, blurred rays of light, like ladders reaching from heaven down to earth." In the night he dreamed of a "ladder of light, one end of which rested near him on the lonely hill, but the top of the ladder reached to heaven . . . and he felt that God himself was beside him, speaking to him." "Probably Joseph knew of his father's dream," and was comforted by it as he made his lonely journey to Egypt. It would bring to him the "assurance of God's protecting presence." Then the author adds, "It would be most unwise to refer in any way to the reason for Jacob's journey. He appears in this group of stories as the honored father of Joseph, and a child could neither understand nor excuse his unjust treatment of Esau." [18]

One other illustration must suffice—"The Call of Isaiah" (Lesson No. 14). It appears in the group of lessons which deal with men who have listened to God's voice and then "have spoken for him." Isaiah was such a man, a "gentleman who lived in the King's court," but who saw many things in his city which were wrong. He dreamed a dream, in which he felt that God was calling for men who would help him right these wrongs, and he answered, "Here am I; send me." The purpose of the lesson is to show that "we should all help according to our ability, and that God helps others through us." [19]

But the author recognizes that the story of Isaiah's vision is not adequate to the aim, so she includes in the lesson the story of "Cosette and the Stranger," from Victor Hugo's "Les Miserables." The skilful bringing together and interweaving of

[18] P. 10.
[19] P. 77.

Biblical and non-Biblical materials is one of the most attractive features of this book. It is disappointing in this course to find certain Old Testament lessons utterly lacking in conduct values. For example, the David and Goliath story (Lesson No. 18) is highly dramatic. The lad is the "savior of Israel." But the climax of the story comes where David "cut off the giant's head and held it up where both armies could see it." [20] This gory picture prevents the child from seeing how David had been getting ready for this crisis in his career. The treatment of "Josiah the King" (Lesson No. 19) is likewise lacking in conduct values. In short, the course frequently measures up to the CRITERIA so well that one wishes the high level could have been more consistently maintained.

THE JUNIOR DIVISION

GRADE IV. *God's Wonder World.* (Age 9.) The aim of this course is to "make a direct appeal to those faculties of perception, curiosity and wonder which are beginning to assert themselves in children of nine; . . . to open their eyes to some of the marvels of the universe; to impress their minds with the idea of its law and order; and to arouse in their hearts a response to the divine love manifested in the world in which we live." [21] The aim is not knowledge of the world for the sake of knowing it, but for the sake of appreciating it, and for the sake of responding to it with joy and reverence, with respect and worship. It seems to recognize CRITERIA C and E to the extent that the child becomes more appreciative of his world and of all the factors that have made for human advancement, and is led thereby to want to be a "world helper."

In the entire course, there are no Old Testament stories and

[20] P. 106.
[21] P. xi.

only forty-six scattered verses. These are printed as memory texts at the beginning of some of the lessons. They are not used in the lesson development and have no bearing on the realization of the lesson aim. Therefore, so far as the use of Old Testament material is concerned, this course must be marked "—" for each criterion.

The course succeeds in making the world vibrant with the presence of God. The "garment of green"; the ways in which "plants live together"; the ants, bees, butterflies, and birds; the rain, minerals, and mountains; and finally the coming of man and the development of his life, literature, control over Nature, and his religion—these items are elaborated in fascinating chapters that thrill with the activity and purpose and love of God. In this respect, the course fulfils its aim.

But the author has gone to extremes in her use of Nature materials. She has provided a volume which in its content is not unlike the materials used in the public school. There is, to be sure, a religious flavor in her treatment even of ants and toads and fossils, but the continuous employment at the end of the chapters of such ideas as these becomes rather strained: "Like the forest tree, we, too, must reach up into the light of God's presence"; "If we ignorantly interfere with God's plans, we must suffer"; "Think of the patient working of brooks and rivers. . . . They are God's helpers as we are." [22] Furthermore, a course of forty lessons on such closely related themes, each containing a wealth of scientific facts and without much reference to the situations in which modern boys and girls are actively engaged, is quite as monotonous as a course of forty lessons based on a succession of Old Testament incidents. Cannot some one write a course in which these extremes are brought together and in which the best elements of both

[22] Pp. 41, 105, 173.

the Old Testament and Nature materials are combined and integrated about some theme or group of themes that are vital to the nine-year-old?

GRADE V. *The Bible and the Bible Country.* (Age 10.) The aim of this course has been "not primarily to give to pupils a certain number of facts, however valuable, about the Bible and the land from which the Bible came, but rather to awaken in them a keen and real interest in Palestine, on account of its historic importance, and especially to make them feel that the Bible is a very living and a very great book, about which it is worth their while to learn all they possibly can. To accomplish this, a constant appeal has been made to the pupils' own intelligence, to their own ability to think and judge and find out things for themselves, and above all, to their imagination." [23]

The book divides itself into three parts. Part I is entitled "Little Journeys among the Books of the Bible." The pupil is to imagine that he is making a "stay-at-home" journey among the books of poetry, history, prophecy, and law. Of the twelve lessons in this part, four deal principally with the Old Testament. This is the method of treatment: "The prophets whom we want to find out about to-day are those who wrote down the principal things they said, and left them to us as books. . . . There are many such books. How many? Sixteen. The first is Isaiah: find it. The last is Malachi: find it. . . . Turn to Isaiah. This is a long book. How many chapters has it?" etc., etc.[24]

The second part of the book consists of twelve chapters on "The Bible Country and People." This part, like the preceding one, is "important because we want to get ready for our 'Horseback Tour' through Palestine." [25] Then follows an interesting description of Palestine, past and present, methods of travel, mountains and seas, village, city, and shepherd life, flowers,

[23] Preface.
[24] P. 25.
[25] P. 47.

trees, and animals, and life in a typical Palestinian home of the lower class. These chapters are written most entertainingly, and abound in concrete word-pictures of the scenes and life they describe. Occasionally some incident in the Old Testament is used to heighten the picture. For example, in the chapter which deals with shepherd life, occurs this paragraph: "I wonder if you remember that the boy, David, was away on the hills taking care of his father's flock when the prophet Samuel came to his father's house to anoint David as king. . . . I think it was because Samuel knew how faithful David was as a shepherd boy that he wanted him for king. Don't you think so?" [26]

In Part III begins the "Horseback Tour to visit the Famous Places of the Bible." There is the trip across the Atlantic, the landing at Joppa, the securing of a dragoman and horses and equipment, and then the horseback trip. Jerusalem, Bethlehem, Jericho, and the Dead Sea, Samaria and Galilee and dozens of little villages are visited. At each, the author recalls some significant Biblical story, and the Old Testament is frequently used. This is a typical treatment:

> It is Monday morning. The rain is gone and the sky is clear. At eight o'clock we are in our saddles for our long ride to the north. At several points on the day we see villages so quaint or scenery so fine that we halt our party long enough to get out our cameras and take pictures. . . . Here is Mizpah, where Saul was chosen king; Ramah, where Samuel was born and also where he was buried; Bethel, where Jacob slept with a stone for a pillow, etc.[27]

The course, both in its Old Testament usage and in its entirety, has realized its aim. It is much more than informational. It is fascinating and inspiring. It makes one want to see with his physical eyes what he has here seen with the eyes of his imagination. And while the book was written in 1910, it is one of the best texts in all the series under consideration for

[26] P. 77.
[27] P. 128.

the pupil who would "travel vicariously" in the Holy Land.

GRADE VI. *Heroic Lives.* (Age 11.) The purpose of this book is "to develop heroic qualities in children. Information about the characters presented is of course essential. But our primary aim is to call forth the latent virtues in children by the presentation of heroic types. . . . Our first aim is to make the children love, even adore, the lives presented in this book. . . . Another aim is to acquaint the child with the way to become a hero. We need to analyze divine virtues one by one, a few at each lesson, and then show the path to their attainment. We need to point out that the hero's adventures and losses are but incidents in his pure, self-sacrificing service to God and man. . . . The hero draws upon God's unlimited strength. In a word, religion is the school for the training of heroes." [28]

Accepting frankly the character-conduct aim, and recognizing fully the needs and interests of the eleven-year-old pupil, the authors first provide a series of chapters on "Everyday Heroes," and then devote three long chapters to "Old Testament Heroes." These are Moses, David, and Elijah. The chapter on Moses is an account of his life and work, in narrative form, and includes a reference to, or an exposition of, most of the incidents in his long career. Sentences like the following indicate conformity to CRITERION A. "These Ten Commandments Moses is said to have written out on tables of stone. In later ages men said God wrote them." [29] "His experience had been so wonderful he knew it was God's light and voice that had come from the bush. He also knew that if he refused to obey God's command, he would not see the divine fire in the bush any more." [30]

The portrait of David contains no shadows. The authors

[28] Pp. xiii–xv.
[29] P. 78.
[30] P. 74.

would have us see him "through the Hebrews' eyes."[31] Of course, they must mean "through the eyes" of those who have idealized him. There is a hint in "Suggestions for Teachers" that David made mistakes. "He fell to dreadful depths." But the points of stress are his courage, his love for his country, his forgiving spirit toward his enemies, and his unconquerable faith in God. "Was it any wonder that his people dreamed that when the Messiah should appear he would be a son of David?"[32] It is enough to say in passing that the story of David in this chapter is not fair to all the facts. The larger question of the legitimacy and value of such idealizations for the sake of sharpening the virtues of a hero will be discussed in the chapter on Conclusions.

In the chapter on Elijah, there is an attempt to make clear the moral and spiritual issues that were at stake in the contest between Elijah and the prophets of Baal. Jehovah worship required justice and mercy. "Baal made no moral requirements. . . . Hence the moral and social and national destiny of the nation was being decided on Mount Carmel." As for the miracles, modern men can hardly take them literally. But the "dramatic contest on Carmel has a profound meaning. Every one may offer what he has on the altar of devotion to his god. But if his god be fame, or financial success, or some imaginary Baal, no answer comes from heaven. But if he gives what he possesses to the God of justice and love, there will descend a spiritual fire from the heaven of God's presence which will transfigure his offering, and fill his mind with the splendor of Deity and the fire of his love."[33]

These three chapters from the Old Testament are positive to CRITERIA A, B, and D. But despite the fact that these heroes

[31] P. 103.
[32] P. 57
[33] Pp. 115, 116.

"contend, show strength, overcome obstacles, and achieve,"[34] and despite the further fact that we tend to become what we love and admire, it seems a pity that this course provides almost no suggestions for translating the heroic attitude into progressive conduct activities.

The Intermediate Division

Grade VII. *From Desert to Temple.* (Age 12.) The editors have provided for this division a series of three books, dealing exclusively with Biblical materials. This volume is concerned solely with the Old Testament. "The author has visualized the Old Testament story as a drama," partly because dramatization offers such an excellent vehicle for self-expression with pupils of this age-group, and also because such a treatment lends itself to the portrayal of the dramatic elements in which the Old Testament abounds.

The author traces the growth of the Hebrew nation from their earliest appearance as wandering tribes, singing their well-song (Num. xxi., 17, 18) and their war songs (Gen. iv., 23, 24), to the rebuilding of the Temple under Nehemiah and the days of the Maccabees. She has introduced into her narrative a number of dramatic scenes, in dramatic form and with stage directions, as, e. g., Elijah and Ahab, Isaiah, the minstrel prophet, Jeremiah's temple message, Vision of the Valley of Dry Bones, etc. This is one of the unique features of the book, and helps to make it positive to Criterion D.

The course is unusual also in its skilful portrayal of the evolution of the idea of Jehovah and of his moral requirements. Even the crude and warlike periods of Israel's early history have their important place in this long and painful process. So the author refers to the Song of Deborah to illustrate this point. "The deeds related in this song are terrible, but only

[34] P. xviii.

as the Hebrews are true to the ideas of God which they already have can he lead them forward and show them that he is kinder and greater than they thought." [35]

Many stories of miracles are to be found in the Old Testament, but the great miracle is that "out of a people like these God could make a great nation that could teach the world about his justice and righteousness." [36]

The course is notable also for the space it accords the prophets (55 per cent. of the page space of the volume). They are portrayed against the background of the social and political events of their times, but the background is so used that it serves to throw into prominence their human qualities as well as their moral and spiritual insight. Speaking of Jeremiah's prophetic call, the author says, "We can see that there is no reason why the voice may not have spoken to him in his heart, just as we know God speaks to many people." [37]

The course meets the standards set up in CRITERIA A and B, and paves the way for the consideration of Jesus as the great successor to the prophets, who "could not have been what he was without the long growth of the race, but who was the best thinker, the most courageous preacher, and the most heroic sufferer for truth that the Hebrew race produced." [38] The unfolding life of the Hebrew people is frequently related to present-day conditions, and in the acting of the dramatic scenes, the pupils have a chance to share vicariously in the work of the brave men whom they impersonate. This is the author's chief method of realizing the aims set up in CRITERIA C and E. Surely it is true that if one tends to become like that which he admires, it is also true that he tends to become like one whom he impersonates. Aside from the use

[35] P. 57.
[36] P. 45.
[37] P. 184.
[38] P. 281[3].

of the dramatic method, there is not much provision for consideration of or for the participation in conduct activities.

GRADE VIII. *The Story of Jesus.* (Age 13.) The purpose is to instil interest in the life of Jesus, a "life lived long ago amid scenes that are remote," the record of which contains "elements that are alien to our forms of thought and modes of expression." If young people are ever to be able to "discern what is true and permanent" in the Christian religion, they must learn to think, and to "distinguish the difference between the poetic and romantic on one side, and the actual and historical on the other. The lessons in this book aim to give them some assistance in making that distinction."[39] Yet the objective is not clear thinking for its own sake, but that the pupil may feel the spiritual inspiration of Jesus.

Old Testament references are scattered through the course and appear in more than one hundred connections. They are used for at last six somewhat distinct purposes. They are used

(1) to point out Jesus' familiarity with the Scriptures. During his silent years he became familiar with "great passages of Scripture,"[40] and well-known passages furnished the imagery for much of his thinking. For example, the "Voice" at his baptism spoke to him in the words of his own Bible, "thou art my son," etc. (Ps. ii:7).

(2) The Old Testament is used to shed light on many of Jesus' experiences. When he entered Jerusalem in triumph, a "passage from his Bible may have come into his mind." (Zech. ix., 9. "Behold thy king cometh, lowly and riding upon an ass.") Jesus' crucifixion took place outside the city walls, because the Jewish law required it.[41]

(3) Jesus' mission is to be understood in terms of Old

[39] P. xxiii.
[40] P. 20.
[41] P. 226.

Testament prophecy. Jesus replies to John the Baptist's inquiry by quoting from Isaiah xlii., 6 ff., and lxi., 1, 2. (To "open the blind eyes," etc.) [42]

(4) Jesus' parables and other teachings are found to bear a resemblance to Old Testament teachings. E. g., "his Jewish faith had given him the message, found in the parable of the 'lost son,' long before: 'Like as a father pitieth his children, so the Lord pitieth them that fear him.'" [43]

(5) Old Testament passages are quoted to show that while Jesus was deeply indebted to the Scriptures, he did not hesitate to differ from them. "He put behind his instruction, not the authority of something said long before . . . but the authority of immediate spiritual insight." "Ye have heard that it was said, but I say unto you." [44] And yet his two great commandments are "another statement of that wonderful saying in the book of the prophet Micah, 'What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?'" [45]

(6) Perhaps the most unique element in the book, so far as the use of the Old Testament is concerned, is the light it sheds on certain stubborn problems about Jesus. Before citing her evidence to show that the story of the Virgin Birth is not historical, the author shows how the reference in Matthew's Gospel to the prophecy of Isaiah (Is. vii., 14) rests on a false interpretation of the prophet's word to King Ahaz. Furthermore, the idea of the Virgin Birth is "essentially un-Jewish." [46] The "Feeding of the Five Thousand" may at first "have been only a generous sharing of a small amount of food." But there was an analogy in the minds of the gospel writers be-

[42] P. 56.
[43] P. 62, 3.
[44] P. 289.
[45] P. 313.
[46] P. 124, 125.

tween that event and the manna in the wilderness, and the story of Elisha who fed one hundred men with twenty loaves of barley (II Kings iv., 42, 44).[47] "The moral grandeur of Jesus is often obscured by the miracles." The chief value of these wonders is "their revelation of his attitude toward . . . everybody who needed help."[48]

This course is positive to CRITERIA A and B. It represents the point of view of the more radical scholarship. Its attempt to inspire is made through learning, thinking, and honest facing of problems. There is no provision for conduct activities. The course is more difficult than Forbush's "*Life of Christ*" in *The Completely Graded Service,* and is too advanced, by three years, for pupils of the age of thirteen.

GRADE IX. *Peter and Paul and Their Friends.* (Age 14.) The author has written this book to "convince her group of young people that these men and women of an alien race and time were no mere ghosts, but strong, rich personalities; and that they had to struggle with precisely the same moral and material problems which confront us to-day; and that this is the reason the study of their lives and characters may be of absorbing interest."[49] The aim appears to be interest and appreciation.

The author's use of the Old Testament is rather commonplace. It explains certain New Testament customs, e. g., the keeping of the Passover.[50] New Testament leaders, like Stephen, knew the Old Testament and quoted from it in their speeches to refute their Jewish opponents.[51] The people of Old Testament times showed a spirit of sacrifice which we ought to imitate to-day. "The people offered willingly and gave for the house of

[47] P. 139.
[48] P. 84.
[49] P. 3.
[50] P. 29.
[51] P. 47.

God gold and silver in abundance" (I Chron. xxix., 6 ff.).[52]

Paul commends spiritual gifts and the gift of prophesying. In connection with the development of this theme, there are a few paragraphs on the work of the great prophets who "were men who thought deeply and held to high ideals." [53] The Letter to the Hebrews is described as an argument to show how "superior the Christian way of belief is to the old law of Moses." [54] Paul's idea of the resurrection is set off in contrast with the vague idea in the Old Testament, and the universality of his gospel with the nationalism of his fathers.

The course, in its Old Testament usage, is slightly positive to CRITERIA B and D; but registers an easy "—" to the other CRITERIA.

THE SENIOR DIVISION

GRADE X. *Our Part in the World.* (Age 15.) This is a significant course. It is written for young people who intensely "desire to get into the game of life," and who want to know "just how to accomplish that purpose and to meet adequately the ever widening demands and opportunities that come to them." The aim is to "direct the student's vision through the thought of the world in its beginning up to its never-ending End—God's purpose for it and for us. . . . No subject is secular." All life must be approached by the way of religion. When one loves God and practises His presence, he begins to see the "world implications of every event, of any work, and of any life." [55]

This aim frankly accepts the validity of CRITERIA C, D, and E. The objectives are social and comprehensible, and provide

[52] P. 101.
[53] P. 108.
[54] P. 187.
[55] Pp. xiii, xxii.

for immediate rather than delayed activities. The central themes in the lesson development are conceived in terms of the following social objectives: the family, country, international understanding and good will, health, coöperation, personal qualities that make for success, and the religious emphasis and spirit as essential to the achievement of them all. The materials are drawn from a variety of sources—biographies, essays, personal experiences, and life situations of typical young people. They cover a wide range, from Lincoln to Judge Lindsey, and from the Civil War to the latest earthquake. Life situations are faced according to the mental trial and error method—e. g., "In what ways can we express loyalty to our school, our country?" The student participates mentally or imaginatively in such situations.

The use of the Old Testament is very slight. The author confines herself to a few solitary texts, one allusion to the Creation story, and another to the problem of Job. She has missed a superb opportunity in many chapters to make use of Old Testament stories and teachings as time-honored and familiar illustrations of the point of view for which the course exists.

Grade XI. *Talks to Young People on Ethics.* (Age 16.) "The fundamental assumption of this book is that young people intend to do what is right and are willing to take chances in carrying out a worthy life program." [56] The purpose, therefore, is to "state the principles of right conduct in terms of strength and courage." [57] "The problems," cited at the end of each chapter, "are for the pupils to wrestle with themselves, in the hope that in solving them they will seek to apply the lessons of the subject under discussion, and that they will be able to work out some principles of action which will be permanent

[56] Prospectus.
[57] P. v.

possessions." [58] In a succession of vigorous chapters, which deal with such subjects as conscience, courage, companions, habits, work, play, liberty, and getting square with the world, the authors fully justify the choice of their aim, and realize in concrete and adequate fashion the standards of CRITERIA C, D, and E. This has been done especially well in the problem situations or case studies at the end of each chapter.

The Old Testament usage is confined to an occasional reference or quotation, such as, "The way of the transgressor is hard," [59] and the somewhat longer treatment of the Garden of Eden story to illustrate the point that "it is the disaster of experience that opens the eyes to discern between good and evil." [60] But surely in a book which sets out to portray the "romance of righteousness," there is room for a large use of the Old Testament. That is the distinctive note of Israel's religion. Why could not certain Old Testament stories have been woven into the text as illustrations, and Old Testament situations have been included among the case studies?

GRADE XII. *Our Unitarian Heritage.* (Age 17.) The object of this thorough and scholarly history of the Unitarian faith is information and appreciation. It traces the growth of the Unitarian principles from their earliest manifestations in the simple Christology of the Synoptic Gospels, through the Reformation, the work of Servetus, the anti-Trinitarian movements in Switzerland, Poland, Transylvania, and England down to the Unitarian movement in America. Its purpose is "to acquaint Unitarian young people with their rich religious inheritance, and to summon them to such breadth of view and fervency of devotion as shall befit those so richly endowed." [61]

The Old Testament is referred to three times. "Philo dis-

[58] P. vi.
[59] P. 53.
[60] Pp. 37, 38.
[61] Prospectus.

covered in the Old Testament certain passages seeming to refer to a sort of personified wisdom, or *logos*." "Joseph Priestley looked for the literal fulfilment of Old Testament prophecies." "Graduates at Harvard proposed to prove that the Trinity is not taught in the Old Testament." [62]

The Advanced Grades

From the Gospel to the Creeds. (Age 18 or older.) This is an elective senior course, suitable for "high school or college groups whose development, previous training, and present interest fit them to enjoy and profit by it. . . . It sketches the growth of Christianity from the time when the Beatitudes were sufficient, to the time when creeds were obligatory." The purpose is to pierce through these creeds until one sees that "not these but the spirit and teachings of Jesus are essential." [63] The Old Testament usage is either for the sake of explaining teachings or customs in the early Church,—e. g., the "apostles searched the Old Testament for texts and prophecies to prove that Jesus fulfilled the ancient promises," [64]—or for the sake of contrast with some emphasized point in apostolic belief, such as the Law of Moses versus faith in Christ and the energizing of his spirit.[65]

A Manual for the Confirmation Class. The object of this little handbook is described in its title. It is designed for the instructional preparation of candidates for church membership. A short section on the Bible, describes its contents and briefly treats the problems of its variety, authority, and fallibility in a manner acceptable to the most liberal critical scholarship.

The Sympathy of Religions. "This book is concerned not alone with the historic and external facts of religion, but rather

[62] Pp. 10, 368, 393.
[63] Int.
[64] P. 17.
[65] Pp. 31, 38, 45, 46, et al.

with their significance and their true interpretation." [66] Its aim is the understanding and appreciation of religious values, wherever they are found. The prophets and poets of the Old Testament are compared with the corresponding leaders of other religions. For example, after quoting from the spiritual messages of Jeremiah and Deuteronomy ("I will put my law in their inward parts," etc., "But the word is very nigh thee"), the author says, "the voice of the Hebrew seers calls from the same depths as that of the forest thinkers of India who have left us the Upanishads." [67] So also, "Judaism and Christianity are one religion, one spiritual stream, one organic growth. . . . When the founder of the latter was asked for his highest thought, he gave two Old Testament quotations—'Thou shalt love the Lord thy God . . . and thy neighbor as thyself.'" [68] The evolution of the idea of God in the Old Testament is stressed, and is compared with the evolution of the idea of the Deity in other religions. The book justifies the publishers' hope that it may "strengthen faith in the universal Providence and make the reader more appreciative of his own religion." [69]

A Study of the Christian Sects. The aim is to "present a just and sympathetic account of the history and doctrines of the various religious bodies and to make plain the agreements and the differences among them." [70] The book deals with the Jews, the doctrines held by Christians, the Roman Catholics, the various Protestant sects and interdenominational organizations. It is an "authentic presentation of the tenets of these various faiths." Such a course should stimulate understanding and appreciation and lead the student through the maze of Christian differences to certain positions that are essential and

[66] P. 6.
[67] P. 53.
[68] P. 106.
[69] Prospectus.
[70] P. iii.

eternal. The Old Testament appears in Part I, "The Jews," where their origin, history, and belief are traced through the Temple period. The sections on reformed Judaism and Zionism contain no Old Testament reference, and the Old Testament is not referred to in the description of the origin and development of the various sects.

Certain conspicuous features of this series warrant special summarizing.

1. The series is strongly positive to CRITERION A. The critical scholarship which is consistently maintained often becomes ultraliberal. For example, the miraculous and apocalyptic elements are either omitted or rationalized, and the Old Testament material is shown to have religious value because of its inherent ethical and spiritual qualities or because it illustrates the evolution of man's religious concepts and customs.

2. The ethical and spiritual ideals of Jesus are stressed to the exclusion or denial of certain points that have been insisted upon in the more conservative Christology—e. g., the Virgin Birth, the miracles, and the physical resurrection. Jesus' relation to the prophets is particularly emphasized in the course, *From Desert to Temple*. Any Old Testament stories or incidents which are at all un-Christian or sub-Christian are vigorously contrasted with the idealism of Jesus.

3. The character-conduct aim, which is so strongly sounded in the purpose for the series, is stated again and again in the prefaces of specific courses. These aims sometimes stop with the "appreciation" of social values, but more frequently they go on into the realm of conduct activities. The aims are much better stated than they are achieved in the lesson treatment. This criticism holds especially of the courses for GRADES I, II, VI, and VIII. It is not true of the courses in the Kindergarten Division.

4. Despite the fact that the informational aim is not prominent in the series forewords or the course prefaces, it receives the major emphasis in at least twelve of the eighteen courses examined. Notable exceptions to this overstressing of the knowledge aim are the courses, *God's Wonder World, Our Part in the World,* and *Talks to Young People on Ethics.* But these three courses contain no measurable amount of Old Testament material.

5. This series contains certain unique courses unlike any to be found elsewhere. These have already been described in the chapter, but two must be singled out for special mention.

(a) *God's Wonder World,* for GRADE IV, is an example of the extreme use of the workings and wonders of the natural world to teach reverence for the divine. It is an illustration of a tendency that is being followed increasingly at the present time in religious education. Nature materials are to be found to a greater or lesser degree in all the newer Primary and Kindergarten courses, but this is the only place where a Junior course for nine-year-olds has completely abandoned the Old Testament and is entirely composed of nature material.

(b) *From Desert to Temple,* for GRADE VII, is the only course in any series that pursues the dramatic method of presentation throughout and which thereby affords to young people of the age of twelve dramatic expressional activities. It is also, with one exception,[71] the only course that does justice to the spiritual message of Jeremiah, and the only general Old Testament course that takes the major portion of its materials from the prophets. The table of Old Testament passages (following pages) shows that large portions of the prophetic material are used twenty-five times in the course.

6. In the evolution of this series from the older Beacon texts, it is to be noted that the newer courses are making a decreas-

[71] "The Christian Seasons," Grade V, *The Christian Nurture Series.*

ing use of the Old Testament. In fact, Old Testament material is virtually non-existent in the following courses:

God's Wonder World, 1918
The Sympathy of Religions, 1917
A Manual for the Confirmation Class, 1919
From the Gospel to the Creeds, 1919
Talks to Young People on Ethics, 1924
Our Unitarian Heritage, 1926

(See the Quantitative chart on the following pages). *From Desert to Temple,* 1923, is an exception to this statement.

7. The writer believes that at several points in the series an opportunity has been lost for making a fruitful use of the Old Testament. The courses for the Kindergarten and Primary divisions illustrate so well the possibility of interweaving Old Testament passages with New Testament and extra-Biblical material and modern situations that it seems a pity that this same procedure has not been carried out in the courses for the older grades. The excellent use of the Old Testament that has been made occasionally in *The Story of Jesus* for GRADE VIII indicates that a much more extensive employment of the Old Testament is possible along the same lines in New Testament courses. Again, *Our Part in the World* (GRADE X) and *Talks to Young People on Ethics* (GRADE XI) miss countless opportunities to use Old Testament illustrations to further the excellent social objectives which both of these courses achieve. If the point is made that when a course realizes its character-conduct aim one ought to be grateful whatever material has been used, it may be said in reply that wherever the same objective can be attained, as well and to the same degree, with Biblical as with extra-Biblical material, the former is to be preferred because of its literary quality and the elements of sacredness and authority which a long and familiar usage have built up.

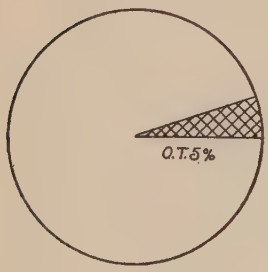
SUMMARY OF THE APPLICATION OF CRITERIA TO THE BEACON COURSE IN RELIGIOUS EDUCATION

	Crit. A	Crit. B	Crit. C	Crit. D	Crit. E
THE BEGINNERS' DIVISION *The Little Child in Sunday School*	P^e	P	P^s	P	P^s
A Friendly World	P	P	P	P	P
THE PRIMARY DIVISION *I. First Book of Religion*	P^s	P^s	N	N	N
II. Living Together	P	P	N	N^e	N
III. Children of the Father	P	P	P^e	P	P^e
THE JUNIOR DIVISION *IV. God's Wonder World*	—	—	—	—	—
V. The Bible and the Bible Country	P	P	P^s	P	P^s
VI. Heroic Lives	P^e	P	N^e	P	N^e
THE INTERMEDIATE DIVISION *VII. From Desert to Temple*	P	P	P^s	P	P^s
VIII. The Story of Jesus	P	P	N	N^e	N
IX. Peter and Paul and Their Friends	—	P^s	—	P^s	—
THE SENIOR DIVISION *X. Our Part in the World*	—	—	—*	—*	—*
XI. Talks to Young People on Ethics	—	—	—*	—*	—*
XII. Our Unitarian Heritage	—	—	—	—	—
ADVANCED GRADES *A1. From the Gospel to the Creeds*	—	P	—	—	—
A2. A Manual for the Confirmation Class	P	—	—	—	—
A3. The Sympathy of Religions	P	P	P^s	P	P^s
A4. A Study of the Christian Sects	—	—	—	—	—

Explanation of symbols used in this chart:
P indicates that the reaction is prevailingly positive.
N indicates that the reaction is prevailingly negative.
P^s or N^s means a slight reaction, positive or negative.
P^e or N^e means a positive or negative reaction with minor exceptions.
— means that the course does not have sufficient Old Testament material to be measured by Criterion.
* means that the course as a whole is positive to the CRITERION.

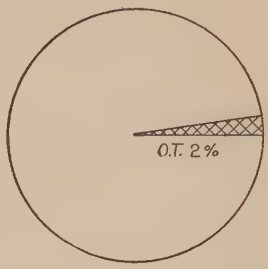
THE BEACON COURSE IN RELIGIOUS EDUCATION

BEGINNERS' DIVISION
The Little Child in Sunday School



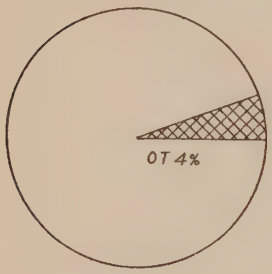
T. M. 195 pp. (4 × 5¾ in.)
1105 inches; 63,140 words
Old Testament—2900 words
5%

BEGINNERS' DIVISION
A Friendly World



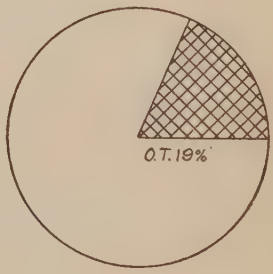
T. M. 162 pp. (3½ × 5¾ in.)
881 inches; 37,811 words
Old Testament—557 words
2%

PRIMARY DIVISION
GRADE I
First Book of Religion



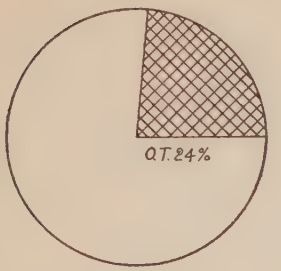
T. M. 81 pp. (3¾ × 5¾ in.)
466 inches; 31,060 words
Old Testament—1100 words
4%

PRIMARY DIVISION
GRADE II
Living Together



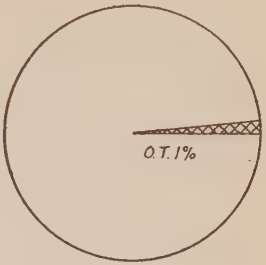
T. M. 208 pp. (3¾ × 5¾ in.)
1196 inches; 59,800 words
Old Testament—11,500 words
19%

PRIMARY DIVISION
GRADE III
Children of the Father



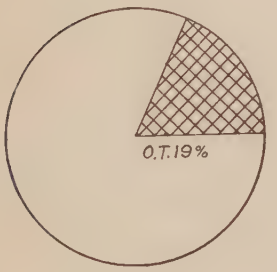
T. M. 223 pp. (3¾ × 5¾ in.)
1282 inches; 73,257 words
Old Testament—17,260
24%

JUNIOR DIVISION
GRADE IV
God's Wonder World



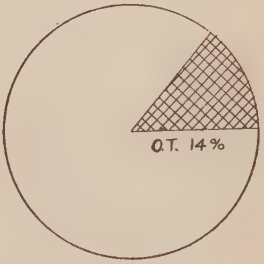
T. M. 324 pp. (3½ × 5½ in.)
1782 inches; 89,100 words
Old Testament—916 words
1%

JUNIOR DIVISION
GRADE V
The Bible and the Bible Country



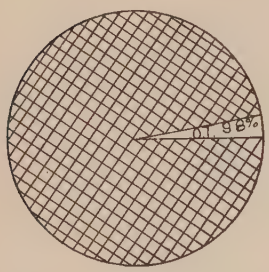
T. M. 160 pp. (3¾ × 6 in.)
960 inches; 64,000 words
Old Testament—12,000 words
19%

JUNIOR DIVISION
GRADE VI
Heroic Lives



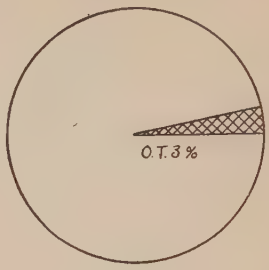
T. M. 317 pp. (3¾ × 5¾ in.)
1823 inches; 104,100 words
Old Testament—14,400 words
14%

INTERMEDIATE DIVISION
GRADE VII
From Desert to Temple



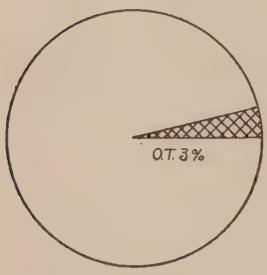
T. M. 282 pp. (3½ × 5½ in.)
1551 inches; 77,550 words
Old Testament—76,450 words
98%

INTERMEDIATE DIVISION
GRADE VIII
The Story of Jesus



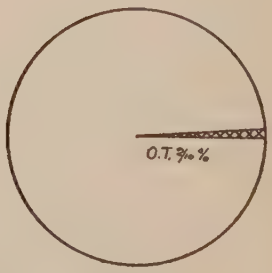
T. M. 302 pp. (3½ × 5¾ in.)
1736 inches; 99,200 words
Old Testament—3300 words
3%

INTERMEDIATE DIVISION
GRADE IX
Peter and Paul and their Friends



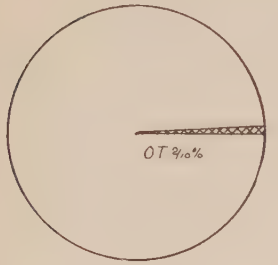
T. M. 260 pp. (3½ × 5¼ in.)
1365 inches; 68,250 words
Old Testament—2000 words
3%

SENIOR DIVISION
GRADE X
Our Part in the World



T. M. 260 pp. (3½ × 5¾ in.)
1495 inches; 85,420 words
Old Testament—170 words
2/10%

SENIOR DIVISION
GRADE XI
Talks to Young People on Ethics

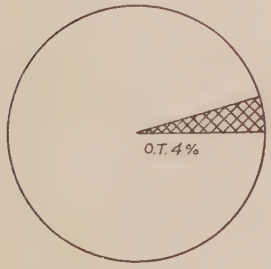


216 pp. (3¾ × 5½ in.)
1188 inches; 67,880 words
Old Testament—100 words
2/10%

SENIOR DIVISION
GRADE XII
Our Unitarian Heritage

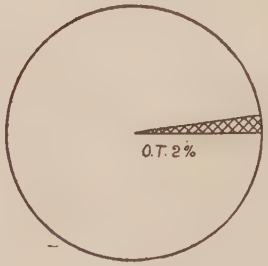
470 pp. (3¾ × 5¾ in.)
2702 inches; 154,400 words
Old Testament—100 words
6/100%

ADVANCED GRADES
A Manual for the Confirmation Class



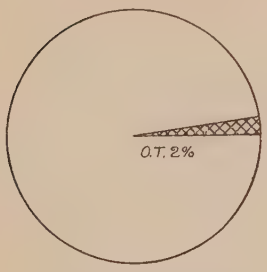
48 pp. (3 × 4½ in.)
216 inches; 10,800 words
Old Testament—375 words
4%

ADVANCED GRADES
The Sympathy of Religions



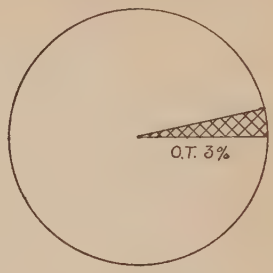
316 pp. (3½ × 5 in.)
1580 inches; 70,200 words
Old Testament—1100 words
2%

ADVANCED GRADES
From the Gospel to the Creeds



198 pp. (3¼ × 5 in.)
990 inches; 44,000 words
Old Testament—645 words
2%

ADVANCED GRADES
A Study of the Christian Sects



250 pp. (3½ × 5½ in.)
1375 inches; 2050 words
Old Testament—2050 words
3%

THE BEACON COURSE IN RELIGIOUS EDUCATION

Notes in explanation of the following table of Old Testament passages.

1. The section, listed as "Narrative, History, and Law," includes the books as listed in the English Bible from Genesis through Nehemiah, with the exception of Ruth.

2. Psalms and Proverbs are frequently referred to for "Bible Readings," which are not listed in the table.

3. Explanation of symbols in the table:

"B1"—*The Little Child in Sunday School*
"B2"—*A Friendly World*
"A1"—*A Manual for the Confirmation Class*
"A2"—*The Sympathy of Religions*
"A3"—*From the Gospel to the Creeds*
"A4"—*A Study of the Christian Sects*

4. *Note.* Course VII makes an extensive use of the prophets, which it is impossible to demonstrate adequately in a general table.

THE BEACON COURSE IN RELIGIOUS EDUCATION *

Table showing the most commonly used Old Testament passages and books, and the courses wherein they appear in this series.

	Courses, according to grade numbers																	
						*	*			*	*	*	*	*	*	*	*	*
NARRATIVE, HISTORY, LAW.	B1	B2	1	2	3	4	5	6	7	8	9	10	11	12	A1	A2	A3	A4
The Creation									X									
Garden of Eden									X				X					
Noah's ark									X									
The rainbow																		
Cain and Abel																		
Abraham's adventure																		
Abraham and angels																		
Abraham offering Isaac																		
Abraham and Lot				X														
Rebekah at well				X														
Hagar and Ishmael																		
Jacob cheating Esau																		
Jacob's dream					X													
Jacob's return																		
Joseph and coat	X																	
Brothers selling Joseph					X													
Joseph and butler																		
Joseph and famine					X													
Joseph testing brothers																		
Joseph making self known					X													
Joseph caring for father																		
Moses in basket boat	X							X										
Moses's call								X										
Burning bush				X				X										
The plagues								X										
The Passover								X										
The Red Sea								X										
Pillar of cloud and fire								X										
Manna and quails																		
Wilderness wanderings				X				X										
Ten Commandments								X										
Moses's death								X										
Joshua's conquest, Canaan																		
Report of spies								X										
Gideon				X														
Jephthah																		
Balaam and Balak																		
Samson																		
Deborah and Barak									X									
Samuel and Hannah																		
Samuel and Eli	X	X			X													
Saul made king																		
David, shepherd boy	X		X					X										
David and Goliath					X			X										
David spares Saul				X				X										
David and Abigail				X														
David plays for Saul								X										
David and Jonathan								X										
David and Bathsheba																		
David's wars								X										

* These courses refer to Old Testament incidents, but treat them too briefly to warrant their listing in this table.

	B1	B2	1	2	3	* 4	* 5	6	7	* 8	* 9	* 10	* 11	* 12	* A1	* A2	* A3	* A4
David and lame prince																		
Death of Saul								X										
David and Absalom								X										
Solomon builds Temple									X									
Solomon's kingship									X									
Queen of Sheba																		
Division of kingdom									X									
Elijah at Brook Cherith								X										
Elijah at Carmel								X										
Elijah rebukes Ahab			X					X	X									
Elijah heals child																		
The Still, small voice	X				X			X	X									
Elijah calls Elisha								X										
Healing of Naaman					X													
Elisha at woman's house																		
Elisha healing woman's son																		
Josiah's reform					X				X									
Nehemiah the builder					X				X									
Ezra's prayer																		
THE SHORT STORY																		
Ruth				X					X									
Esther																		
Jonah									X									
Daniel, refusing food					X													
Daniel in lions' den																		
Daniel in furnace																		
POETRY AND WISDOM																		
Job																		
Psalms							X											
Proverbs																		
Ecclesiastes																		
Songs of Solomon																		
The Lamentations									X									
PROPHECY																		
Isaiah's call					X				X									
Isaiah, the statesman									XXX									
Jeremiah, political prophet									X									
Jeremiah's spiritual messages									XXX									
Jeremiah writes book									XX XX									
Ezekiel									XX									
Amos--justice									XX									
Hosea--love									X									
Micah vs. sacrifices									X									
Haggai, builder																		
Deutero-Isaiah, general									XXX									
Deutero-servant passages									X									
(Other prophets not mentioned)																		
APOCALYPSE																		
Daniel (chs. 2, 7-12)									X									

Chapter VII

THE CHRISTIAN NURTURE SERIES

THE CHRISTIAN NURTURE SERIES.*

THE KINDERGARTEN DIVISION

K-A ** *The Fatherhood of God*

K-B *Our Father's Gifts*

THE FIRST PRIMARY DIVISION

Grade I. *Trust in God*

Grade II. *Obedience to God*

THE SECOND PRIMARY DIVISION

Grade III. *God With Man*

Grade IV. *God's Great Family*

THE GRAMMAR DIVISION

Grade V. *The Christian Seasons*

Grade VI. *Church Worship and Membership*

THE JUNIOR HIGH DIVISION

Grade VII. *The Life of Our Lord*

Grade VIII. *The Long Life of the Church*

Grade IX. *Our Church and Her Mission*

THE SENIOR HIGH DIVISION

(Any of the following texts may be used regardless of order of sequence.)

S-1 ** *The Winning of the World*

S-2 *Our Bible*

S-3 *The Bible in Outline*

S-4 *The Creed and Christian Convictions*

S-5 *The Christian and the Community*

S-6 *The Work of the Holy Spirit in the Church*

* Published by Morehouse Publishing Co., Milwaukee, Wis.

** These course numbers are used only in this chapter, for the reader's convenience.

Note. This series is prepared for the Department of Religious Education of the National Council of the Protestant Episcopal Church. The names of the authors of individual courses do not appear.

Chapter VII

THE CHRISTIAN NURTURE SERIES

Certain unusual features of this series must be pointed out in order that the place which it gives to the Old Testament may be understood.

1. It is a strictly denominational series, edited, written, and published under the direction of the Department of Religious Education of the National Council of the Protestant Episcopal Church.

2. The approach to the entire series and to the individual courses is ecclesiastical. That is, the core around which the series is organized is the Church, including the Church as an institution, the Church year, the Church worship, etc. The selection of materials has been made to serve this ecclesiastical purpose. Obviously, therefore, no other denomination is likely to find this series suitable for its curriculum.

3. The series is committed to two educational principles:

(a) "It believes in putting the child in the center"; i.e., the "plan of teaching is determined more by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied." [1] In other words, the aim is positive to Criterion D.

(b) "It recognizes a training in religion which is more than mere teaching or instruction. There must be a development of loyalty to the Church, a fostering of the inner spiritual life, and a constant practice in Christian helpfulness." [1] This statement indicates the acceptance of Criterion C.

[1] The Prospectus.

4. The series follows a succession of three main sequences, and each sequence has a goal. They are as follows:

Sequence A. "Pathways of the Church" (Kindergarten A and B; GRADES I, II, III, IV.) The goal is to "carry out the meaning of Baptism by learning and practising the Christian principles set forth in the Church Catechism." [2]

Sequence B. "The Church's Life." (GRADE: V, VI, VII, VIII, IX.) The goal is to "secure conscious and voluntary unification of the life of the boy or girl with the Life of the Church through Confirmation, and to practise and learn the Christian principles that are embodied in the Holy Communion." [2]

Sequence C. "Truth and Service." (Senior High Grades.) The goal here is to "prepare the young people of the Church to seek an equipment of Christian truth for service in the Kingdom." [2]

"Toward these three goals the various grades constitute the steps of progress, and these three sequences in turn mark the successive stages towards the purpose of the whole series; namely, education through Christian nurture." [2] Elsewhere it is stated that a specific aim is set for each course and each lesson, and that these aims in "succession make a clearly defined pathway up which the child is led to that goal which is appropriate to each period of his development." [3] If one is willing to grant that "conduct activities," both for adults and children, may be interpreted ecclesiastically, or in terms of the Church, we have as clear a recognition of the standards of CRITERION E as it would be possible to find. Let us now proceed to examine the individual courses.

[2] From Int. to Series, pp. xviii; printed in "Our Church and her Mission," 1924.

[3] Prospectus.

The Kindergarten Division

K-A. *The Fatherhood of God.* (Ages 4–5.) Recognizing that the little child is "just starting out on his long voyage of discovery," the authors believe that it is their task to lead him from his appreciation and understanding of simple "earthly things to heavenly things" . . . "through wonder to worship." [4] The course plans to give the little child a sense of his relationship to the life of the Church and to provide training for Christian activities.

There are forty-five lessons in the course, and six are from the Old Testament. They are "Little Samuel," which is repeated, "Noah and the Ark," "Baby Moses," "David the Shepherd Boy," and "Jacob's Dream."

In the lesson on "Little Samuel," the story is told to "bring home to the child a deeper consciousness of God's nearness and care." The story dwells upon the painful separation of Samuel from his mother—a situation of doubtful religious value for the little child. Nevertheless, the emphasis is laid on Samuel's nearness to God and his joy and lack of fear when he felt that God was speaking to him.

The lesson on "Baby Moses" has value for teaching worthy home membership. Though the aim of the lesson is "to help the children to feel the Heavenly Father's protection and care," the story will undoubtedly convey to the child the love and care of Moses' sister Miriam, and will stimulate children to be of service to their mothers and to the younger children in the family.

All of the Old Testament stories in this course are aids to worship, in that they serve to portray God as accessible and loving. Even in the story of Jacob's Dream, "God draws near

[4] Introduction.

to the fugitive Jacob as he does to any who do wrong"; and the child finds the story an illustration of the verse which he is to memorize:

> May thine angels spread
> Their white wings above me,
> Watching round my bed.

The Old Testament lessons are positive to all of the CRITERIA.

K-B. *Our Father's Gifts.* (Ages 4–5.) The aim is in harmony with the purpose of the series: "to teach through simple stories from the Bible and other sources" (there are many Nature stories) "God's loving gifts and care for men, his greatest gift in Jesus Christ, and a general helpfulness"; "to bring children into touch with the services and customs of the Church." [5]

There is one Old Testament lesson only. It is based on the "P" creation story. Its purpose is to "lead the child, through the wonderful works of nature, to God the Creator of all." [6] The lesson story is a reconstruction of the source material in simple language, with a considerable inclusion of the original phrases. While there is more than the usual degree of emphasis on the order of the creative process, the main stress is on the love of the heavenly Father who gave us the world and everything that is in it. Curiously, the story stops without mentioning the creation of human life, and there is no reference to Jehovah's resting on the Sabbath Day. The expressional activities consist of the suggestion that the child should bring some one to the Church school, which, as the lesson is developed, bears no relation to it, and to the use of the following prayer, after the story has been told:

> Father, we thank thee for the night,
> And for the pleasant morning light;
> For rest and food and loving care,
> And all that makes the world so fair.

[5] Introduction.
[6] P. 52.

The First Primary Division

Grade I. Trust in God. (Age 6–7.) The aim is to "develop the child's idea of God as creating, protecting, and guiding his people." The main emphasis is on the story of Christ, which is connected with the Church year. There is to be "progress in upbuilding the life of devotion and service to others," and the lessons are to be related to the Creed and the Lord's Prayer. The materials are taken from the New Testament, the lives of the saints, and from examples of Church loyalty, but at the beginning of the course there are nine lessons from the Old Testament. Their aims are phrased with simple directness, as, e. g., "to give the children a deeper sense of God's never-failing care for all his children." The aims may be characterized as appreciational, and they all contribute to the central objective of the course.

These Old Testament lessons are notable for their dramatic quality, for the fidelity of their stories to the original sources, and for the provision that is made for expressional activities. For example, in the "Creation Story" (Lesson No. 2),[7] the "P" story is retold with the inclusion of an unusual number of "P" 's poetic and repetitious phrases. The children are asked to join in the refrain, "And there was evening and there was morning," etc. All of the story is used, including the blessing of the Seventh Day and Jehovah's rest from the labors of creation. The child is told that this is why the "Sabbath is such a happy day." One must note how this touch serves the emphasis that the series places on the Church. At the conclusion of the lesson, the children memorize, "I believe in God the Father Almighty, maker of heaven and earth," and they are asked to repeat this clause of the Creed every day during the week.

[7] P. 8.

The miraculous elements are dramatically stressed in "Elijah Fed by the Ravens" (Lesson No. 3),[8] "Daniel in the Lions' Den" (Lesson No. 5),[9] and "Elisha Helps a Mother in Trouble" (Lesson No. 7).[10] But while the object is to increase the child's appreciation of God's never failing care, the use of the miraculous is subject to the same serious question that has been indicated in connection with other courses and series.

The Joseph cycle of stories is well handled in four lessons.[11] The aim of all four of them is "to show that God's ever present and protecting care is round about his children." The details and many of the phrases of the original stories are skilfully preserved and woven together with fine dramatic effect, and the Joseph lessons culminate in the expressional activities that are common at the Thanksgiving season. The child memorizes the phrase from the Lord's Prayer, "Give us this day our daily bread and forgive us our trespasses as we forgive those that trespass against us." He joins also in simple class prayers of gratitude, and engages with his teacher and fellow-pupils in preparing Thanksgiving baskets for the needy families in the parish. In this way the course becomes somewhat positive to CRITERIA C and E.

GRADE II. *Obedience to God.* (Age 7–8.) The aim is to "train the child in making choices through his realization of his duty to God and to man. The stories are chosen to show that love and duty are synonymous, that one cannot love or serve God without loving and serving one's neighbor." [12]

The Old Testament material has been used in part to serve social objectives. The objective of health is provided for in Lessons No. 29 and No. 30. These two lessons appear in the

[8] P. 14.
[9] Pp. 24, ff.
[10] Pp. 35 ff.
[11] Lessons Nos. 9, 10, 11, 12.
[12] Introduction, p. xi.

section of the course that is built around the Ten Commandments. In place of the Seventh Commandment, "Thou shalt not commit adultery," two lessons are inserted to teach the necessity of pure thinking and living. The point of view is well within the range of the seven or eight-year-old child. The authors believe that there is a large amount of impurity among children of this age, and the lesson on "Daniel at the King's Court" (Lesson No. 30) is a stimulus for keeping the body strong. Not only were Daniel and his friends temperate with respect to food and drink, but they were made vigorous by so being. Similarly, Lesson No. 20, "Joseph and his Father," is a stimulus to worthy home membership, for the story is built around the commandment, "Honor thy father and thy mother," and the climax is Joseph's care for his aged father.

No attempt is made to force ethical and spiritual ideals from passages that do not contain them, but in the telling of certain stories, the emphasis is so placed that the spiritual elements quite overshadow the miraculous. E. g., in Lesson No. 3, "A Little Girl's Belief in God," it is not Naaman's cure that is stressed, but the faith of his little maid and her great desire that her master should be healed.

In Lesson No. 4, "Abraham Shows his Love for God," the familiar Abraham-Isaac story, that has so frequently been used to teach faith and obedience, is employed again for that purpose. But in its retelling, the teacher is cautioned to "omit the part about the binding of Isaac, the laying of him upon the altar, and the mention of the knife. It is enough that the child should know about Abraham's willingness." No hint, however, is expressed that in his loyalty to God Abraham was at first mistaken; and while the repulsive features of the story are somewhat mitigated by the "soft-pedaling process," there is no use of the story as a background for Jesus' own ideals concerning God and the nature of true worship. The writer believes

that this story ought not to be used until children are old enough to have such contrasts pointed out, and until they can appreciate that this incident is an illustration of a stage in the evolution of Israel's understanding of the character and desire of Jehovah.

With these exceptions, however, the Old Testament material in this course is consciously used to furnish a stimulus for conduct, and to launch those habits of which children at this age are capable.

The Second Primary Division

Grade III. *God With Man.* (Age 8–9.) "This course is based on the Church Catechism and lays the foundation for its later study. The object here is to teach the fundamental truths that underlie its statements, rather than to stress the doctrinal side." The purpose also is to show the child that "God is with him in worship, in the covenant, through his Son, in the faith, in prayer, in the sacraments, through the spirit, and through obedience to his will." [13]

The Old Testament material is made to serve the authors' objective. It is not chosen for its own sake, but for the sake of the aims of the course and of the individual lessons. It is used to quicken the child's interest in his own Church, to increase his appreciation of it, and to enable him to participate in its life. The principle involved in the modern doctrine of "transfer" is provided for in the lesson treatments. The child, in connection with his study, makes pilgrimages to various portions of the Church—the parish-house, the font, the nave, the chancel, altar, and transepts, and the significance of each is pointed out.

It is a socially motivated course. Its purpose is to build the life of the child into the corporate life of an institution. For

[13] Introduction.

example, in Lesson No. 4, "The Great Temple," the story of the building of Solomon's Temple is retold, but the emphasis is laid not so much upon its construction as upon its dedication and use. The aim is to lead the child to feel "the reality of God's presence in his Church." And in the following lesson, which is closely linked up with Lesson No. 4, the pilgrimage to the child's own church is reverently begun. These two lessons are positive to one aspect of CRITERION E, for the first lesson serves a social objective indirectly, and prepares the pupils for a subsequent lesson in which the social objective is paramount. Likewise in Lesson No. 6, "The Covenant with "Abraham," the significance of the ancient covenant between God and man is presented not for its own sake, but as a preparation for the following lesson on the child's own covenant made with God and the Church at baptism.

Finally, the approach to these Old Testament stories is not merely the historical or critical approach, but the human or the psychological approach. And the result is that although the stories present adult situations, they so skilfully portray the emotions which are common to both adults and children that the gap, which so often exists between the adult story and the child's experience, is bridged. Good illustrations of this point are to be found in Lesson No. 27 on the need for daily food, in Lesson No. 6 on the keeping of a promise, and in Lesson No. 2 on the "loneliness of being alone." This treatment makes the course unusually positive to CRITERION E.

GRADE IV. *God's Great Family.* (Age 9–10.) Here the aim is to "apply the motives taught in the preceding courses to a definite interest in the child life of the world, to learn the Catechism word for word, and to show by practical illustrations from child life what the need is for Christian teaching and living among those who have it not." [14]

[14] Introduction.

This course, as the aim indicates, is socially motivated. Its objective is Christian citizenship of the widest sort. But no use of the Old Testament is made.

The Grammar Division

Grade V. *The Christian Seasons.* (Age 10–11.) The aim is "to interpret to the child the Christian seasons and the feeling appropriate to each," and thereby to "knit his life into the Church." "This involves an elementary treatment of Christ's life, which is here flanked on either side," first, by stories from the Old Testament of the heralds of Christ, and lastly by stories of the acts of the chief Apostles. The usual connection is made between the Biblical material and the Creed, the Church year, and especially the Church's mission program.

At the beginning of the course, there are twelve Old Testament lessons. Instead of giving a long list of "Heralds of the Prince," the authors state that "Jesus began where Isaiah and Jeremiah left off," and that inasmuch as he drew his inspiration for his ministry from them, the Old Testament lessons should be devoted to Isaiah and Jeremiah. They were preeminently the "men who made it possible for Jesus to come." Isaiah (Lesson No. 2) is presented as a brave herald whose trust in God became the highest kind of statesmanship when Sennacherib was bullying the frightened Hezekiah. Jeremiah, to whom the authors have devoted seven consecutive lessons in which they have brought out the outstanding incidents in his stormy and tragic career, is a brave and sagacious patriot, who, by preaching, the acted parable, and by writing, imprisonment, and suffering, loses his life for and with the nation that he tried to save. He is like the Prince whose herald he was, and, over against the kings whom he tried to advise, but who would have nothing to do with him, there are given two lessons on the qualities of a good king (Psalm 72), and Isaiah's pic-

ture (Isaiah xix.) of the coming of the Princely child. The aims of the Old Testament lessons are largely informational, though the material is treated in such a fashion that it becomes inspirational. The attempts to provide for expressional activities are neither numerous nor successful, and the efforts to relate these lessons to the Creed and the Church year seem rather far-fetched. This portion of the course is positive to CRITERIA A and B, but it is only slightly positive to the other three criteria.

GRADE VI. *Church Worship and Membership.* (Age 11–12.) The aim is "to show that through participation in Church worship and membership, we realize and value one of the methods by which God speaks to man. The Old Testament stories provide most of the illustrative material. In them we find an awe of Jehovah that can inspire the pupil's worship. There, too, we find a spirit of belonging to God that prepares the way for a better understanding of Church membership. The heroes of Hebrew history did in their day and way what we should try to do through Church worship and membership today." [15] The instruction is to be accompanied by action: attendance upon Church, participation in its sacraments, deeds of generosity and sympathy, and conscious membership in the Church.

A wide range of Old Testament material (59 per cent. of the course) has been used, and the substance of the following passages has been employed: Gen. (20 chs.); Ex. (35 chs.); Josh. 6, 7; Judg. 4, 5; I Sam. (6 chs.); II Sam. (8 chs.); I Kgs. (11 chs.); Amos; Is. 36, 37, 44–53; II Chron. 34, 36; Jer. 2, 5, 24, 26; Ezra 1–6; Hag.; Neh. 1–7; Dan. 1–6. This material is used not for the purpose of teaching history, but for the sake of the spiritual reality which it contains.[16] Under the main caption, "Attendance at the Holy Communion," the

[15] Introduction, p. vii.
[16] P. 48.

first nine lessons of the course deal with those stories from the lives of Abraham, Isaac, Joseph, and Moses which shed light on worship or fellowship with God. E. g., the story of Joseph is told to point out what Joseph could do because he believed God was with him, and to lead the child to feel that "God can be with him in the Holy Communion."

In the same manner, the lessons centering about David and the bringing up of the ark to Jerusalem are made to teach the place of the Church in the life of the community, which is at bottom a civic aim. In Lesson No. 17, the point is made that "David's joy and gifts, when the ark was brought up to Jerusalem, were due to his belief that he had brought the seat of Jehovah into the city, and that Jehovah, therefore, would abide among his people." [17] So also, "our Church building constantly and silently tells the whole community that God dwells with us." [17] In Lesson No. 36, Nehemiah's devotion to God and his civic zeal lead him to rebuild the walls of the city.

The Church year is the framework upon which the materials of the course are built, but the Old Testament stories do not always fit. For example, the Amos story is told to point out the conflict between good and evil, the "realization of which will cause the child to give value to his baptism." This is very far-fetched, and yet it seems to the writer typical of much of the attempted correlation between Old Testament material and the Church year. Often the lesson story and the point in the Church year where it is placed present ideas that are irreconcilable. Why could not material other than that which has been used have been selected to serve the aim of the course?

The Junior High Division

Grade VII. *The Life of Our Lord.* (Age 12–13.) The purpose is to "train boys and girls to hear God speak through his

[17] Pp. 92, 93.

Son." The events in Jesus' life are presented in sequence, the strength of Jesus is emphasized, provision is made for the carrying out in life of the things learned, and "inasmuch as the child is apt to err by misunderstanding Christ's humanity and by thinking of him as an unearthly being, the course places more emphasis on his humanity than upon his divinity." [18]

Yet despite this aim, no Old Testament material is used to explain the indebtedness of Jesus' thought or standards of conduct or ethical emphases to the religion of the Old Testament.

GRADE VIII. *The Long Life of the Church.* (Age 13–14.) The purpose of this course is to train in Christian character and conduct through the use of the lives of the "blessed company" who have continued to serve the Master from the days of the "Upper Room down to the present parish Church." The point of departure is the pupil's own Church, and the materials selected are designed to help the pupil, through his Church and all social relations, to grow in knowledge of the "social needs and opportunities of his time and be able to meet them." [19] The course, as a whole, serves its aim admirably, but no Old Testament material is used. One would never dream that the members of this "blessed company" had ever read or been helped by the Old Testament!

GRADE IX. *Our Church and Her Mission.* (Ages 14–15.) This course furnishes a "brief survey of the work done by the Episcopal Church at home and abroad," and its aim is to teach "a larger vision and deeper devotion to the command of our Lord for the extension of his Kingdom." [20] The Old Testament material (1/100th per cent.) consists entirely of "Bible Readings" and memory verses, which are not wrought into the lesson text. The course as a whole, however, is positive to CRITERIA

[18] P. 27.
[19] Introduction.
[20] Pupils' Manual, p. viii.

C and E, from the aspect of Church activities conducted on behalf of human welfare.

The Senior High Division

Six courses are offered in this division. The editors specify that any of these texts are suitable for the high-school age and that they may be taken in any order during the three years of senior high school. Their object is to "help boys and girls to interpret, organize and relate the truths involved in their previous Church training in order that they may appreciate their heritage of Christian thought, vindicate their Christian convictions, and give themselves to serve the Kingdom of God." [21]

The Winning of the World or *Winning the World for Christ.* This course is designed to show how the Church is fulfilling her responsibility for carrying the message of Christ to the world. It aims to "challenge the young Churchmen to service." The materials are drawn from a wide range of sources, and they cover the story of the Christian enterprise from the days of the Apostles until 1900. A total of 294 "Bible Readings" appear in the lessons, a hundred of which are taken from the Old Testament and largely from Isaiah and the Psalms. The suggestion is made that "these references be read," but no attempt is made to connect them with the main body of the lesson, with the lesson aim, or with the conduct activities.

Our Bible. This text is divided into two sections. The first section devotes twenty-two chapters to "Our Lord's Bible" (The Old Testament). The second section contains seventeen chapters on "The New Bible" (The New Testament). The connection between the two Testaments is Jesus. The Old Testa-

[21] Prospectus for 1927.

ment is referred to as the Bible which he used, while the New Testament is the Bible which he inspired.

The authors indicate at once that "the fruits of modern scholarship are gathered together and made available in simple form." [22] They propose to "give the young people of the Church the fascinating story of how our Holy Scriptures came to be written and how they have come to us." [22] They affirm that "such a study is needed to-day if young people are to be prepared to 'stand on equal terms' with their time, and understand the new attitude toward the Holy Scriptures which has resulted from our increasing knowledge and broader experience." [22]

In the introductory chapter, adequate attention is directed to the place of the Old Testament in Jesus' training and thought, and the pupils are reminded that as they study the Bible which Jesus used, they "will be interested to note not only the points in which it falls short of Christian standards, but also that it records a growth in the understanding of God's character and his will for the world." [23] The course sets out to be positive to CRITERIA A and B, and its aims in these respects are abundantly realized.

The history of Israel's life and literature is treated chronologically and simultaneously. The chapters begin with a lesson on the Creation stories. The "P" and "J" stories, the Babylonian accounts and modern scientific ideas are compared, with the conclusion that "God has led us on into greater knowledge" than the Hebrews possessed with respect to the natural phenomena of the creative process.[24] The history of Moses as a statesman and law-giver is accorded two chapters, in which the Red Sea crossing is ascribed to tidal waves, and the

[22] Pp. ix, ff.
[23] Pp. 4–8.
[24] Pp. 19, ff.

Commandments to a gradual and experimental comprehension of the moral requirements of life and of God. Israel's conquest of Canaan (Chapter VIII)[25] is due not merely to faith in God, but to her ability to take strategic advantage of the disorganization of the Canaanite villages which "fought as small units or leagues." A chapter on David (Chapter X) records, with scrupulous fidelity to the original sources, his faults and his virtues:

> David was a man of his times. . . . He was magnanimous, courageous, and an executive of great genius. He was deeply religious, keenly sensitive to moral wrong, sinning deeply himself when swept away by the tide of passion, yet prompt [to make] confession and retribution. . . . His greatest fault was a lack of discipline in his own family. Although he established the Kingdom on a firm footing, he himself, through his son Solomon, sowed the seed of its undoing.[26]

Five chapters are devoted to the lives, work, and writings of the prophets. The social messages of Amos and Hosea, the political sagacity of Isaiah, the influence of the prophets through the book of Deuteronomy and Josiah's reform, the spiritual and unappreciated patriotism of Jeremiah, and Ezekiel's message of comfort and hope are the points of stress in these lessons.

Ezra and Nehemiah are introduced as "Pioneers among the Ruins" and Esther is contrasted with Ruth, Jonah, and the Second Isaiah, to show the difference between a partizan patriotism and national service and sacrifice.

The Old Testament section of the course is brought to its conclusion with an excellent chapter on "Our Attitude toward our Lord's Bible." It is characterized as an attitude of "reverence and loyalty." Yet Jesus was "no slave to the mere letter" of it. He taught men to "weigh it" and to recognize in

[25] Pp. 40, ff.
[26] P. 49.

it not merely the "vision of God's will toward man, but equally the progressive revelation of God that has been unfolding." [27] With regard to the more perplexing parts of the Old Testament, and especially the miracles, we read, "To accept blindly the Old Testament miracles simply because they have been recorded by an Old Testament writer, is to stultify the intellects with which we are told to praise God. To reject them because they are foreign to our experience is to limit God to an insignificant field of action—the bounds of our finite existence —when science is telling us more and more how pitifully small and insignificant that is." However, the "picturesque and poetic happenings in the Old Testament must be judged" by the measure in which they "advance and complete God's revelation of himself, his compelling righteousness, and his personal relationship to ourselves." [28]

The course meets the intellectual and spiritual questionings of young people of the senior high school group, and is marked positive to CRITERION D as well as to CRITERIA A and B; but it makes no attempt to emphasize social objectives or to provide for conduct activities, and is therefore negative to CRITERIA C and E.

The Bible in Outline. The purpose of this course is to obtain a bird's-eye view of the history, contents, and meanings of the Bible. The survey of the Scriptures is designed to be sufficient to give the pupil an intelligent view of the Jewish and Christian religions.

The course conforms to CRITERION A. There are many excellent examples of this. In the preface, the authors state that they are interested in the book of Genesis

> Because it illustrates the ancient Hebrew method of bringing together in one compilation the work of various older writers. . . . These different hands are easily discernible in the narratives of

[27] P. 106.
[28] P. 108.

Genesis. Two of them have the prophetic interest. The third is called the priestly writer because he was interested in rituals, forms, customs and organization. . . . Law codes of varying extent constitute the bulk of Exodus, Leviticus, Numbers and Deuteronomy and these books are compilations from previous documents belonging to different eras. [Speaking of the period of the wilderness wanderings, the authors continue—] There is no question but that Jehovah was associated at this time with great upheavals of nature such as earthquakes and volcanic disturbances. He was thought to manifest himself in the storm cloud with its lightning and thunder.[29]

A second feature of the course is its treatment of social objectives (CRITERION C). E.g., in Lesson No. 5,[30] comparisons are made between the period of the Judges and our own colonial period. Men of that time were "like such heroes as Israel Putnam and Daniel Boone." The Judges were men of heroism and personal leadership. Most of them got their position through warlike leadership. The courage and initiative of these men are pointed out, but the authors have not indicated how the pupil may show such courage or initiative in the present day.

Also, in another connection, where the lesson deals with the luxury of Solomon's court and the heavy burdens that were laid upon the people, the statement occurs that there was a "growth of social bitterness and a separation of rich and poor which boded ill for the future." The pupil is then asked to discuss the right and wrong of taxation and individual sacrifice for civic ends.

Perhaps the most conspicuous feature of the course is its manner of bringing out the relationship between the Old Testament and the New. "Christ in his teachings began where Jeremiah left off. The truths for which Jeremiah stood, and which found expression in his life and self-giving, form the nearest

[29] Pp. 34, ff.
[30] Teachers' Manual, p. 41.

approach in the Old Testament to the Christian standards." This from the lesson on Jeremiah.[31]

In Lesson No. 36, we read that in Jesus' use of the Old Testament he stressed that which was spiritual and eternal. His frequent quotations from the Scriptures show that he

lived with them and thus was able to make them a living book to others. He did not handle them in a dull, mechanical fashion, but as furnishing motives for great action. The prophets appealed to him most. From them and the Psalms he quotes most frequently.

From the second half of Isaiah he explains his own mission.[32] But Christ felt the moral differences of emphasis in the Old Testament. Certain Old Testament permissions were, as in the case of divorce, accommodations to the period of moral backwardness. Christ went beyond the letter. He was interested in the spiritual. In this way he "fulfilled" the law. . . . The ethical rather than the ritual element of the law interested him.

St. Paul's use of the Old Testament is different from Jesus' use of it. Jesus "learned his Old Testament in the school of meditation; St. Paul learned his in the school of Pharisaic debate. Jesus brings inspiration from the Scriptures, St. Paul brings mostly proof." [33]

In Hebrews, we have still another method. Here the ritualistic law rather than the prophets serves to illuminate and substantiate Christianity. Sacrifice, the priesthood, the ritualistic way of access to God, portrayed in the Old Testament, are considered as "types" or "shadows" in contrast to the real things and experiences revealed in Christ.[34]

Still another point of view appears in the Sermon on the Mount in Matthew's Gospel, and in the Epistle of James. In these writings, Christianity is presented as a new law that fulfils but surpasses the old law.[34]

[31] P. 148.
[32] Luke iv., 18–21.
[33] P. 429.
[34] Pp. 431–32.

To sum up, then, it may be said that Christ acknowledges the authority of the Scripture for the purposes of spiritual upbuilding, while the later New Testament writers use the Old Testament to back up their claims concerning the character and position of Christ.

The authors have treated the problem of Messianic prophecy with discriminating scholarship:

> The significance for us as Christians of the Messianic idea in the Old Testament lies in its broader aspects. We see God leading men instinctively to look forward to a reconstruction of human nature, and to the leadership in that process of one in close touch with God himself. Messianic prophecy starts with the large conception of the rulership of God among men. So Christ started with his message of a Kingdom of God. Messianic prophecy found the secret of obtaining that Kingdom to be in the personality of the King. He felt that all of the Old Testament converged in its highest teaching toward the revelation of Sonship to God which he found in his own heart and will.[35]

Specific illustrations of this point of view are to be found in such passages as the following, taken from Lesson No. 41:

> The Old Testament has a wide variety of literature, but it is national. The New Testament has little variety, but it is universal. The poetry of the New Testament is meager; that of the Old Testament is abundant and majestic. . . . The main Old Testament idea of God is that of sovereign and lawgiver, but Jesus brought to man the idea of a God who cared for the human soul. . . . In the Old Testament there is no joy in thinking of life after death. Abode in Sheol was regarded as joyless. But Christ emphasized the quality of life which is abundant and eternal.[36]

But, with all honor to the discrimination and scholarship of the authors of this course, it must be said that the object in their treatment of the Old Testament is informational. They indicate the indebtedness of the New Testament to the Old; they use the Old as a foil for the appreciation of the brighter light

[35] Pp. 181, 182.
[36] Pp. 489, 490.

of the New; but while the New Testament writers were inspired by their use of the Old, that power to inspire the reader to-day is not adequately provided for in the course.

The Creed and Christian Convictions. The use of the Old Testament is very meager, but at three points in the course is deserving of comment.

1. In connection with a chapter (No. 29) that deals with the death of Christ, his sacrifice is illustrated and to a degree accounted for by the effect upon him of the Suffering Servant ideal in II Isaiah. "Jesus read this book and felt more and more sure that his death was going to be the means of starting a better kind of life in the world." He came to know that by suffering "one's soul is purified and made of some use to others. Then suffering becomes a gladness." [37]

2. In Chapter 31, Jesus' idea of the Judgment Day is set over against (a) the idea that the Jews were God's chosen people and that on the Day He would overthrow their enemies; [38] and (b) the apocalyptic ideas which involved catastrophe. These ideas were suggested by the book of Daniel. But "Daniel was written to keep Judas Maccabæus strong in hope as he fought the legionaries and generals of the hated Antiochus Epiphanes. We must therefore avoid the literal interpretation of such apocalyptic imagery, and even of that which Jesus used.[39] For sometimes Jesus thinks of the "judgment as a growth and process, working continuously—a process of conviction and consequent differentiation." (E.g., the parable of the mustard-seed and the point of view of the fourth Gospel.) Elsewhere the "Judgment is portrayed in a more objective way and is connected with a climax or crisis," as in connection with Jesus's portrayal of the fall of Jerusalem.[40]

[37] P. 55.
[38] P. 72.
[39] P. 73.
[40] Matthew xxiv.

3. A third use of the Old Testament, not found elsewhere in any of the courses investigated, is for the purpose of a comparative study of religion. In Chapter 34, Chinese religious customs and beliefs are discussed, and then Old Testament religious ideas as interpreted by the Pharisees, and the point is made that other religions have scriptures which correspond to the Old Testament, but that the Jewish Old Testament is the "greatest Old Testament of all."

The Christian and the Community. There is scarcely enough Old Testament material in this course to be counted. A few references are cited in the "Bible Readings," but no use is made of them in the lesson text or discussion.

Yet here is an extremely live and up-to-date attempt to "combine applied Christianity and applied sociology." The purpose is to set before young people the problems that adults are facing in their communities and an opportunity to share in such activities, and also to see the relationship between community life and the Kingdom of God. "We cannot be Christians in a real sense by simply accepting Christ. We must partake in the Christ life, the life that he is expressing to-day in his Kingdom." [41]

This course fully measures up to the expectations which the aim enkindles. But the stimulus for the discussion of the various social problems treated and the inspiration for attacking them is found in the New Testament, in modern books that deal with social subjects, and in modern poetry. No use whatever is made of the Old Testament, not even of the Old Testament prophets. Here is a real failure to connect practical problems with preceding courses of Biblical study, and to point out the value of the prophetic spirit and the prophetic literature as an inspiration for the social reconstruction that must be done in this generation.

[41] Introduction.

The Work of the Holy Spirit in the Church. The object is to "acquaint our youth with the spiritual nature of the Church." "The ultimate end in view is that every pupil may become and ever remain a good Churchman." [42] The course traces the development of the Church from the mother Church in Jerusalem to the present day and the pupil's own diocese and parish.

The ecclesiastical emphasis that characterizes this series is found in its fullest flower in this course. It is very obvious that the Church is the Episcopal Church and that its authority is superior to that of the Bible. While the fact is noted that the Church provides for the reading of practically all of the Old Testament once each year, the Psalms twelve times, and the New Testament twice, it is stated that "the Church is in possession of the truth; she has divine commission to teach the faith; she is the only trustworthy interpreter of Holy Scriptures. The Church produced the Bible. The Church decided which Books were and which were not 'the Scriptures.' The Church and only the Church is the final Interpreter of the Bible." [43]

In summarizing the findings for this series and in listing its outstanding characteristics, the following points should be noted:

1. The series as a whole and the individual courses which make any measurable use of the Old Testament are positive to CRITERIA A and B. This statement is particularly well illustrated in the courses which are referred to in this study as S-2 and S-3. The right of the Church to act as the only divinely authenticated interpreter of the Bible—a claim made but rarely in the series—is about the only exception to this point.

2. This series provides a definite method for utilizing the

[42] P. viii.
[43] P. 212.

home in the religious development of the child. It recognizes that "religious education can not be successful without the direct and definite aid of parents, and to this end provides for home coöperation." The "Monthly Letter,"[44] with specific instructions, is delivered in person or mailed to the parents. It "states explicitly what is required for the preparation of each Sunday's lesson and provides for the pupil's participation in actual life experiences." Here is a very definite attempt to meet an educational aim as well as the social objective of "worthy home membership." Note CRITERION C. It is reported that "no other feature of the series has met with greater commendation than this attempt to get reasonable and intelligent coöperation from the home."[45] Incidentally, the monthly letter provides a valuable medium for increasing the amount of religious knowledge among the adult members of the home.

3. Each course and most lessons provide for expressional activities. The effort is made to have the pupil translate the lessons into life activities in a series of ever-widening circles. The smallest circle is the local parish, which includes the homes embraced therein and the various activities of the parish members, with special attention to the needy and sick and lonely. The next larger circle is the community, with its various agencies for rendering both constructive and remedial aid. Then follows the diocese, the home mission field and the whole world.

It is easy to see how the entire range of social objectives might be served by such a method, and while it would be preposterous to expect that every lesson or every course would function equally in the matters of health, home membership, civic life, economic life, recreational life, and religious life, it is true to say that each of these objectives is furthered in the series in various ways and in differing degrees.

[44] Cf. "Monthly Letter" in any of the courses.
[45] Prospectus.

4. The correlation of five types of material and activity is provided for each course and for a majority of the individual lessons. The authors believe that information regarding (a) Biblical material and other facts, and (b) the memorization of certain portions of the same, are not enough. They provide also for (c) "Church loyalty, (d) the devotional life, and (e) Christian service," and these five strands are woven through every course. The editors hold that a "child, to be adequately trained for life in the Church, should be led to grow along all the five lines simultaneously, and that he must learn to do, to feel, and to appreciate, as well as to know." [46]

This ambitious attempt at correlation is often far-fetched and mechanical, and as has been pointed out in the preceding pages of criticism, the Old Testament material selected frequently is unrelated to the other "strands in the cable."

[46] General Description of the Series. Int. p. 9.

SUMMARY OF THE APPLICATION OF CRITERIA TO THE CHRISTIAN NURTURE SERIES

	Crit. A	Crit. B	Crit. C	Crit. D	Crit. E
THE KINDERGARTEN DIVISION *K–A The Fatherhood of God*	P	P	P	P	P
K–B Our Father's Gifts †	P	P	P	P	P
THE FIRST PRIMARY DIVISION *I. Trust in God*	P	P	P^s	P	P^s
II. Obedience to God	P	P^e	P	P	P^e
THE SECOND PRIMARY DIVISION *III. God with Man*	P	P	P	P	P
IV. God's Great Family	—	—	—*	—*	—*
THE GRAMMAR DIVISION *V. The Christian Seasons*	P	P	P^s	P^s	P^s
VI. Church Worship and Membership	P	P	N^e	N^e	N^e
THE JUNIOR HIGH DIVISION *VII. The Life of our Lord*	—	—	—	—	—
VIII. The Long Life of the Church	—	—	—*	—*	—*
IX. Our Church and her Mission	—	—	—*	—*	—*
THE SENIOR HIGH DIVISION *S–1 The Winning of the World*	—	—	—	—	—
S–2 Our Bible	P	P	N	P	N
S–3 The Bible in Outline	P	P	N	P^e	N
S–4 The Creed and Christian Convictions	P	P	N	P^e	N
S–5 The Christian and the Community	—	—	—*	—*	—*
S–6 The Work of the Holy Spirit in the Church	—	—	—	—	—

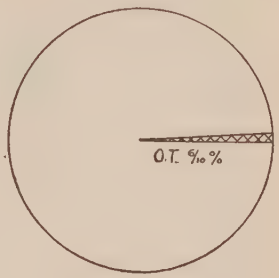
Explanation of symbols used in this chart:
P indicates that the reaction is prevailingly positive.
N indicates that the reaction is prevailingly negative.
P^s or N^s means a slight reaction, positive or negative.
P^e or N^e means a positive or negative reaction with minor exceptions.
— means that the course has no measurable amount of Old Testament material.
* means that the course as a whole is positive to the CRITERION.
† means one Old Testament lesson only.

THE CHRISTIAN NURTURE SERIES

KINDERGARTEN DIVISION
K-A
The Fatherhood of God

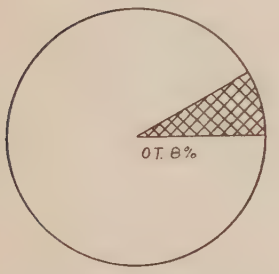
T. M. 246 pp. (3¼ × 5¼ in.)
1290 inches; 86,000 words
Old Testament—9,300 words
11%

KINDERGARTEN DIVISION
K-B
Our Father's Gifts



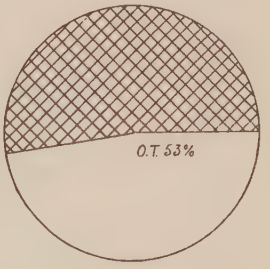
T. M. 216 pp. (3¼ × 5¼ in.)
1134 inches; 75,600 words
Old Testament—460 words
6/10%

PRIMARY DIVISION
GRADE I
Trust in God



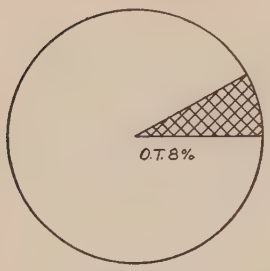
T. M. 287 pp. (3¼ × 5¼ in.)
1506 inches; 86,000 words
Old Testament—7148 words
8%

PRIMARY DIVISION
GRADE II
Obedience to God



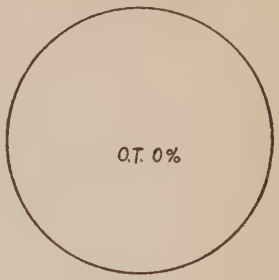
T. M. 318 pp. (3¼ ×5¼ in.)
1670 inches; 111,300 words
Old Testament—59,300 words
53%

PRIMARY DIVISION
GRADE III
God with Man



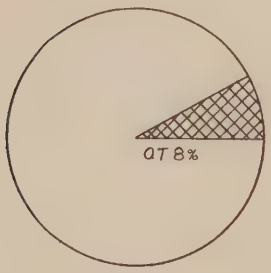
T. M. 331 pp; (3¼ × 5¼ in.)
1700 inches; 113,000 words
Old Testament—9000 words
8%

PRIMARY DIVISION
GRADE IV
God's Great Family



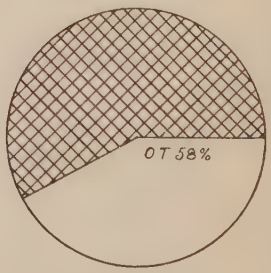
T. M. 378 pp. (3¼ × 5¼ in.)
1980 inches; 132,000 words
Old Testament—0
0%

THE GRAMMAR DIVISION
GRADE V
The Christian Seasons



T. M. 286 pp. (3¼ × 5¼ in.) *
1501 inches; 85,770 words
Old Testament—7085 words
8%

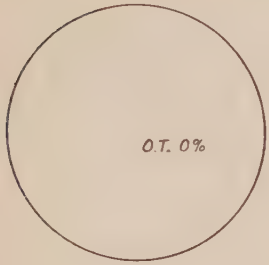
THE GRAMMAR DIVISION
GRADE VI
Church Worship and Membership



T. & P. M. 430 pp. (3½ × 5¾ in.)
2460 inches; 164,000 words
Old Testament—96,000 words
58%

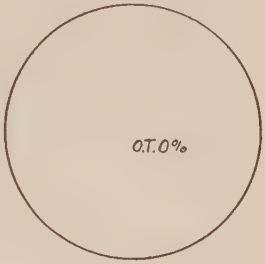
* Pupil's leaflets reprinted in Teacher's Manual.

THE JUNIOR HIGH DIVISION
GRADE VII
The Life of our Lord



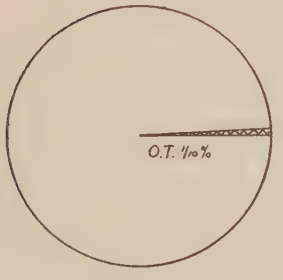
T. & P. M. 290 pp. (3¼ × 5¼ in.)
1522 inches; 91,250 words
Old Testament—0
0%

THE JUNIOR HIGH DIVISION
GRADE VIII
The Long Life of the Church



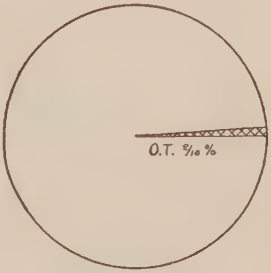
T. M. 286 pp. (3¼ × 5¼ in.)
1500 inches; 100,000 words
Old Testament—0
0%

THE JUNIOR HIGH DIVISION
GRADE IX
Our Church and her Mission



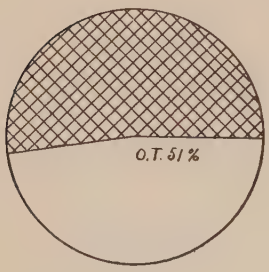
T. & P. M. 504 pp. (3¼ × 5¼ in.)
2646 inches; 132,300 words
Old Testament—180 words
1/10%

THE SENIOR HIGH DIVISION
S-I
The Winning of the World



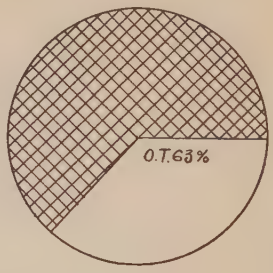
T. & P. M. 399 pp. (3¼ × 5¼ in.)
2094 inches; 146,400 words
Old Testament—300 words
2/10%

THE SENIOR HIGH DIVISION
S-2
Our Bible



T. & P. M. 185 pp. (3½ × 5¾ in.)
1064 inches; 60,800 words
Old Testament—31,800 words
51%

THE SENIOR HIGH DIVISION
S-3
The Bible in Outline

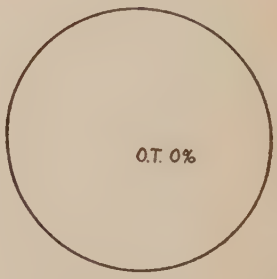


T. & P. M. 531 pp. (3¼ × 5¼ in.)
2800 inches; 186,000 words
Old Testament—116,800 words
63%

THE SENIOR HIGH DIVISION
S-4
The Creed and Christian Convictions

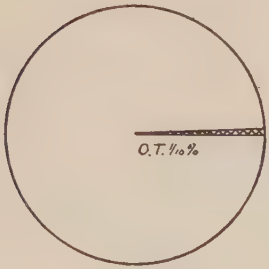
T. & P. M. 355 pp. (3¼ × 5¼ in.)
1865 inches; 124,300 words
Old Testament—6000 words
5%

THE SENIOR HIGH DIVISION
S-5
The Christian and the Community



T. & P. M. 236 pp. (3¼ × 5½ in.)
1300 inches; 83,000 words
Old Testament—0
0%

SENIOR HIGH DIVISION
S-6
The Work of the Holy Spirit in the Church



T. & P. M. 216 pp. (3½ × 5¼ in.)
1134 inches; 64,800 words
Old Testament—90 words
1/10%

The Christian Nurture Series

Notes in explanation of the following table of Old Testament passages.

1. The section listed as "Narrative, History, and Law" includes the books as listed in the English Bible from Genesis through Nehemiah, with the exception of Ruth.
2. Psalms and Proverbs are frequently referred to for "Bible Readings" which are not listed in the table.
3. Explanation of symbols in table:
   "K–A"—*The Fatherhood of God*
   "K–B"—*Our Father's Gifts*
   "S–1"—*The Winning of the World*
   "S–2"—*Our Bible*
   "S–3"—*The Bible in Outline*
   "S–4"—*The Creed and Christian Convictions*
   "S–5"—*The Christian and the Community*
   "S–6"—*The Work of the Holy Spirit in the Church*
4. In Course marked "S–2," *Our Bible*, twenty-two chapters are devoted to the study of Old Testament introduction and history. Virtually every Old Testament book and every important event is woven into the text; but with the exception of the stories and books checked (x) in this table, the allusions are too brief to warrant listing.
5. Course "S–3" covers with such detail the periods of Judges and the Divided Kingdom that this table cannot give an adequate picture of its material.

THE CHRISTIAN NURTURE SERIES

Table showing the most commonly used Old Testament passages and books, and the courses wherein they appear in this series.

	Courses, according to grade numbers																
						*		*	*	*	*	*			*	*	
NARRATIVE, HISTORY, LAW.	K-A	K-B	1	2	3	4	5	6	7	8	9	S1	S2	S3	S4	S5	S6
The Creation		X	X										X				
Garden of Eden				X													
Noah's ark	X																
The rainbow																	
Cain and Abel																	
Abraham's adventure					X												
Abraham and angels																	
Abraham offering Isaac				X													
Abraham and Lot				X													
Rebekah at well																	
Hagar and Ishmael																	
Jacob cheating Esau																	
Jacob's dream	X				X												
Jacob's return																	
Joseph and coat			X														
Brothers selling Joseph			X	X													
Joseph and butler			X														
Joseph and famine			X														
Joseph testing brothers																	
Joseph making self known			X	X													
Joseph caring for father			X	X													
Moses in basket boat	X																
Moses's call														X			
Burning bush																	
The plagues																	
The Passover																	
The Red Sea																	
Pillar of cloud and fire																	
Manna and quails					X												
Wilderness wanderings				X									X	X			
Ten Commandments				X				XX						X	X		
Moses's death																	
Joshua's conquest, Canaan				X									X	X			
Report of spies				X													
Gideon																	
Jephthah																	
Balaam and Balak																	
Samson																	
Deborah and Barak																	
Samuel and Hannah	X		X	X													
Samuel and Eli	X		X	X													
Saul made king				X									X				
David, shepherd boy	X																
David and Goliath																	
David spares Saul				X													
David and Abigail																	
David plays for Saul																	
David and Jonathan																	
David and Bathsheba														X			
David's wars													X	X			

* These courses refer to Old Testament incidents, but treat them too briefly to warrant their listing in this table.

	K-A	K-B	1	2	3	4 *	5	6 *	7 ■	8 *	9 ■	S1 *	S2	S3	S4 *	S5 *	S6
David and lame prince				X													
Death of Saul																	
David and Absalom																	
Solomon builds Temple				X	X								X	X			
Solomon's kingship				X				X						X			
Queen of Sheba																	
Division of kingdom														X			
Elijah at Brook Cherith			X														
Elijah at Carmel				X										X			
Elijah rebukes Ahab																	
Elijah heals child																	
The Still, small voice																	
Elijah calls Elisha																	
Healing of Naaman				XX													
Elisha at woman's house																	
Elisha healing woman's son			X														
Josiah's reform				X			X						X	X			
Nehemiah the builder				XX				X						X			
Ezra's prayer								X						X			
THE SHORT STORY																	
Ruth				X													
Esther																	
Jonah													X	X			
Daniel, refusing food				X													
Daniel in lions' den			X	X													
Daniel in furnace				X													
POETRY AND WISDOM																	
Job																	
Psalms							X							XX			X
Proverbs																	
Ecclesiastes																	
Songs of Solomon																	
The Lamentations																	
PROPHECY																	
Isaiah's call													X	X			
Isaiah, the statesman													X	X			
Jeremiah, political prophet							XX							X			
Jeremiah's spiritual messages							XXX						X	X			
Jeremiah writes book							X						X				
Ezekiel													X	XX			
Amos--justice													X	X			
Hosea--love													X	X			
Micah vs. sacrifices													X	X			
Haggai, builder								X									
Deutero-Isaiah, general							X										
Deutero-Isaiah, servant passages																	
Joel																	
Nahum																	
Habakkuk																	
Zechariah																	
Malachi																	
APOCALYPSE																	
Daniel (chs. 2, 7-12)														X			

Chapter VIII

THE ABINGDON WEEK-DAY RELIGIOUS EDUCATION TEXTS

THE ABINGDON WEEK-DAY RELIGIOUS EDUCATION TEXTS *

THE PRE-SCHOOL AGE.

The Mother-Teacher of Religion, by Anna F. Betts

Home Lessons in Religion, by S. W. Stagg and M. B. Stagg

The Bible in Graded Story

The Good Shepherd, by Edna Dean Baker

The Good Neighbor, by Clara Belle Baker

The Golden Scepter, by C. B. Baker and E. D. Baker

THE KINDERGARTEN DIVISION

The Beginners' Book in Religion, by E. D. Baker

THE ELEMENTARY SCHOOL DIVISION

Grade I. *A First Primary Book in Religion,* by Elizabeth Colson

Grade II. *A Second Primary Book in Religion,* by Elizabeth Colson

Grade III. *Everyday Lessons in Religion,* by Clara B. Baker

Grade IV-a. *Tales of Golden Deeds,* by Mildred O. Moody

Grade IV-b. *Boys and Girls in Other Lands,* by Mary T. Whitley

Grade V-a. *A Travel Book for Juniors,* by Helen P. Hanson

Grade V-b. *Our Wonderful World,* by Emory L. Howe

* Published by The Abingdon Press, New York and Cincinnati.

Note. Beginning with GRADE IV, this series provides two courses for each grade. Courses designed for the first half-year are indicated as "a" courses; for the second half-year, as "b" courses.

Grade VI-a. *The Rules of the Game,* by F. W. Lambertson
Grade VI-b. *Followers of the Marked Trail,* by Nannie L. Frayser

THE JUNIOR HIGH SCHOOL DIVISION

Grade VII-a. *Citizen Jr.,* by Clara E. Espey
Grade VII-b. *The Geography of Bible Lands,* by Rena Crosby
Grade VIII-a. *Living at Our Best,* by Grace H. Sharp and Mabel Hill
Grade VIII-b. *Hebrew Life and Times,* by Harold B. Hunting
Grade IX-a. *The Life and Times of Jesus,* by Frederick C. Grant
Grade IX-b. *Early Days of Christianity,* by F. C. Grant

THE SENIOR HIGH SCHOOL DIVISION

Grade X-a. *The Bible Story and Content,* by Calvin W. Laufer
Grade X-b. *Builders of the Church,* by Robert L. Tucker
Grade XI-a. *Jesus' Ideals of Living,* by G. Walter Fiske
Grade XI-b. *The Spread of Christianity,* by Paul Hutchinson
Grade XII-a. *Christianity at Work,* by John M. Versteeg
Grade XII-b. *Out Into Life,* by Douglas Horton
Grade XII-b. *Finding my Place,* by Mary E. Moxcey

Chapter VIII

THE ABINGDON WEEK-DAY RELIGIOUS EDUCATION TEXTS

This series is designed for week-day schools of religious education. The editors believe that the materials in such a series should not be "just an expansion of the Sunday materials." They have announced that the series is to supplement the work of the Sunday-school, but that the "volumes are definitely planned to give pupils as carefully graded and well organized a series of books for the study of religion as are found in the public schools for general education." They have endeavored to make use of the most approved methods of curriculum construction, and the materials that appear in their texts have been "carefully tested and proved in actual class-room use by skilled teachers working under professional supervision." [1]

They have also announced that the volumes in the series are "interdenominational in the sense that they supply the great fundamentals of religious truth and basic virtues whose need and application are common to all denominations without reference to church or creed." They affirm repeatedly that their purpose is to present a series of religious texts, and that while the subject-matter is "drawn freely from literature, biography, nature, and life," as well as from the Bible, their primary objective is the furthering of "Christian character and

[1] From the Prospectus.

Note: This series is described in detail in G. H. Betts', "The Curriculum of Religious Education," p. 477, ff., but no attempt is made there at evaluation.

conduct," and that the subject-matter is not an end in itself, but a means of affording "religious warmth and spiritual dynamic" for the stimulation and guidance of "spiritual development." [2] It is quite obvious that the editors have set as their goal every objective which the CRITERIA of this study indicate.

THE PRE-SCHOOL AGE

Believing that "no program of religious education can succeed which omits the home," the editors have provided a group of texts for the pre-school child and for the home instruction of children in the earliest grades.

The Mother-Teacher of Religion is a "guide to the early home training of the child in religion." In addition to many attractive features such as songs, prayers, games, and suggestions of method for teaching religion to the child, the book contains a number of stories, one group of which is taken from the Old Testament. The following are retold in simple language: "Baby Moses," which stresses the loving care of Miriam for her baby brother, "David the shepherd boy," "Noah and the Ark," and several stories from the Joseph cycle. Not many stories are provided, because the "young child likes to have the same story told over and over." No attempt is made to differentiate the Old Testament stories from the non-Biblical ones, in the midst of which they are placed in the book. They are all just "stories" from the child life of the world.

Home Lessons in Religion. These are printed in three small volumes or manuals, and contain practical directions for parents who desire to instruct their children in religion. The materials referred to are found in the following books of this series: *The Mother-Teacher of Religion, The Primary Books in Religion,* and *The Bible in Graded Story.*[3]

[2] From the Prospectus.

[3] These manuals have a total of 573 pages (4 x 5½) or 139,800 words, of which 2.7 per cent. refers to the Old Testament. These volumes are not

The Good Shepherd, Volume I of *The Bible in Graded Story,* contains nine simplified Old Testament stories. The editors recognize that the "Bible as a book was not written for young children and that for them the stories must be reconstructed. Its teachings must be related to the child's world and its spirit must be made to vivify and direct the child's unfolding life." [4] The authors had "told and retold these stories to groups of little children," and have preserved in this volume the phrases and thought forms which they found to be most "direct and effective in their religious appeal to the child." [5]

The kind of stories used and their points of emphasis may be illustrated as follows: The "P" Creation story is retold, with all its poetic imagery and repetitiousness, to quicken the appreciation of God in Nature. The Flood story is used to show how man can coöperate with God for the preservation of human and animal life. In the story of Joseph's coat of many colors, the emphasis is laid altogether on the father's love for his boy. In David the shepherd boy, the stress is laid upon David's health and vigor, and his willingness to work and to meet problems and dangers.

The Good Neighbor, Volume II of *The Bible in Graded Story,* makes use of eighteen Old Testament stories. These also are scattered about among other lessons which deal with Nature materials and with tales of helpfulness between parents and children, neighbors and friends. But in this volume, the "quaint and picturesque" imagery of the Bible itself is preserved wherever the authors believe that the language of the Scriptures is intelligible to the child. By omissions of irrelevant material and the re-wording of obscure and difficult parts of

included in the quantitative charts of this study because the material to which they refer or which they reprint is counted in the books mentioned above.

[4] Int. p. 9.

[5] Int. p. 11.

the Old Testament narrative, they have skilfully "unlocked" these old stories, though at the same time they have succeeded in maintaining a high degree of literary excellence. The authors have not attempted to point out any moral or social lessons or ways of application. But in some of the chapters one feels the suggestion of social values, as e.g., the objectives of health in Lessons Nos. 14–17.

In some of the miracle lessons, such as Moses smiting the rock for water and Elijah and the jar of meal, emphasis is laid on the miracle. In other miracle lessons, like Daniel in the lions' den, the stress is placed upon Daniel's courage and faith, and not upon his deliverance. Moses is presented as a great man who gave himself for the life of his people. Samuel is a sensitive lad who responds to the divine call. David is able to meet Goliath because he had prepared himself to meet such emergencies. Daniel by refusing the king's dainties becomes more vigorous than other youths in the empire.

These volumes meet the CRITERIA most essential in materials for this age. The stories are in accord with the spirit of Jesus, and they are suited to the apperceptive level of the children for whom they are prepared. Furthermore, they meet the requirements set up in books on educational method for story construction. They do not openly serve social objectives, save in the manner in which a story points its moral and inspires attitudes. Sometimes, by their omissions and adaptations they have violated the principles of accurate and critical scholarship, but this is done in the interest of a more imaginative and useful presentation of the incident.

The Golden Scepter, Volume III of *The Bible in Graded Story,* devotes twenty-one of its thirty-seven chapters to the Old Testament. It has made an extended use of the Joseph, Samson, and David cycles, so that, when the course is compared with other Old Testament courses, there are fully thirty dis-

tinct Old Testament incidents or passages in the volume. These incidents are arranged, for the most part, in chronological order. Many of the well-known narratives are given in complete form, and the stories are retold in simple and pictorial style. In the conversational portions of the stories, the Biblical style is usually retained.

The stories are faithful to the original Biblical accounts, but there is an overemphasis on the physical exploits of Samson and David and the miraculous deeds of Elisha and Daniel. Such stories will be eagerly read by the eight-year-old child. But although they reflect in many cases a pre-Christian morality, they are not brought into comparison with the ideals of Jesus; nor is provision made for social activities or for the expression of attitudes. The course is generally positive to CRITERION A; in the Old Testament section, it is slightly positive to CRITERION B, and negative to CRITERIA C and E. It is well within the comprehension of the eight-year-old and is marked positive to CRITERION D.

The Beginners' Book in Religion. In this course of sixty-four lessons, forty-four of which are taken from realistic incidents in child life and from general literature and Nature, three lessons only, out of a total of twenty from the Bible, are based upon the Old Testament. They are "Moses and the Basket Boat" (Lesson No. 2),[6] in which the love of the mother and the older sister for a tiny baby is the focus of attention, and in which the lesson of love and coöperation in the home is the central objective; "Baby Samuel" (Lesson No. 13),[7] which brings out the love of a mother for her child, but which fails (as it must for this age) to meet the little child's inability to understand how a good mother could forsake her child and turn him over to the care of an old priest; "David the Shepherd

[6] P. 56, ff.
[7] P. 97, ff.

Boy" (Lesson No. 62),[8] where, in freely adapted material, David is not merely kind, but brave, and watches over his sheep at night, and sings "The Lord is my Shepherd" to the God who protects him as he protects his lambs. These lessons serve primarily the personal religious objective of trust in the heavenly Father, and, with the exception of "Baby Samuel," are positive to CRITERION D.

THE ELEMENTARY SCHOOL DIVISION

GRADE I. *A First Primary Book in Religion.* (Age 6.) The aim here is primarily social. The course is written to help the child to associate God with the whole range of his experience. Fifteen lessons are based on Old Testament materials, but Nature stories and incidents from the child's own experiences are woven into or gathered around the Scripture incidents.

For the most part, the material is brought within the comprehension of the child. But Lesson No. 4 attempts to put Psalm 23 into story form, and the result is a lesson too long-drawn-out and oversymbolic. Usually, the author is faithful to the original story. But in Lesson No. 33, on "Obeying Parents," Joseph is presented as a dutiful son who instantly obeyed his father and who loved to minister to his big brother. There is no hint of his pride or conceit. Similarly in Lesson No. 3, "Jacob's Ladder," the reason set down for Jacob's leaving home is his "longing to see other countries." He is represented as a good man who on his journey misses his mother and father and *brother,* and who in his lonely mood is ministered unto by God. He hears in his dream, "Jacob, you are never alone." These two lessons are negative to CRITERION A.

Lesson No. 22 shows a strange inconsistency between the lesson title, "The Holy Bible," and the lesson material, which deals with Moses building a tabernacle for worship. It is a far-

[8] P. 259, ff.

fetched reconstruction of the Old Testament narrative. On the whole, the author attempts to make the lessons bear on the pupil's experience, but there is no suggestion for embodying them in conduct activities in the child's home.

GRADE II. *A Second Primary Book in Religion.* (Age 7.) Sixty per cent. of these lessons are Biblical, and fifteen of them are from the Old Testament. Their purpose is to help the child to "respond to God's love and to obey his law; to be conscious of his relation to God and to God's other children in the world around. . . . Religion can be identified with everyday life in a very positive way through the activities and service work [9] that is undertaken.

Outstanding illustrations of the attainment of this aim are found in the much used story of Miriam and Moses (Lesson No. 1), with its suggestions for the care of smaller children in the home, and in "Friendly Behavior" (Lesson No 7), where the churlishness of Nabal is contrasted in charming literary style with the kindliness of David and Abigail. In Lesson No. 30, "Preparing for a Great Work," the account of the manner in which David's early experiences as a shepherd boy prepared him for service as king becomes an illustration of the principle (social-civic aim) that the "loyalty developed in team games by mutual consent and control is laying the foundations for wider loyalty and more discerning self-devotion to the great national ideals on which democracy rests." [10]

The objective of worship is achieved in Lesson No. 37, where the twenty-fourth Psalm and its employment in the Temple services become a stimulus for worship. "The Garden of Eden" (Lesson No. 41) has negative conduct values, but the evil effects of disobedience that are brought out are needed for the sake of contrast with the positive aspects of obedience, which

[9] P. 13.
[10] P. 183.

are duly treated in the succeeding lessons on the Commandments. The course as a whole gives a positive reaction to all the CRITERIA.

GRADE III. *Everyday Lessons in Religion.* (Age 8.) This course is published in two volumes, one for each semester. Volume I, which bears the attractive title of "The Bow in the Cloud," draws nineteen of its lessons from the Old Testament. The incidents are taken from Genesis, Exodus, Judges, Ruth, Samuel, Kings, the Psalms, and Daniel.

The "P" story of Creation is used in Lesson No. 1 [11] to quicken the child's appreciation of the beauty of the "Wonderful World" and its Creator. This lesson is well done. The Flood story is used to bring out the wonder of the storm and the flood and the beauty of the rainbow. It stresses God's care for his children, but no mention is made of the destruction of the wicked.[12] The story of the selling of Joseph [13] is more faithful to the original narrative than is most lesson treatment of this incident. Here Jacob's preference for Joseph and his open favoritism account for the jealousy of Joseph's brothers and explain their motive in selling him to the Egyptian caravan.

The course is very weak in conduct values. Some lessons are altogether negative to CRITERION C. E.g., an entire lesson is built up around the sacks-of-corn incident in the Joseph cycle, where Joseph appears to be testing rather than trusting his brothers. In other words, he plays a trick on them. In the treatment of "Daniel in the Den of Lions" and the "Fiery Furnace," [14] the children are asked to compare the stories and to see how the wrong decree originated in each case, but the expressional work is confined to building blocks of clay to represent the lions' den. Lesson No. 8, on "Ruth and Naomi,"

[11] P. 11, ff.
[12] P. 14, ff.
[13] P. 27, ff.
[14] P. 47, ff.

is done in a prosaic and adult fashion. No one would dream it was a love-story. The author attempts in this course to maintain the Bible diction wherever it is possible, but she frequently introduces Biblical phrases and ideas which are "over the heads" of the children and uses some stories that are remote from the child's experience. On the whole, this course is the poorest of the three offered for the elementary division.

Volume II, "The Star in the East," contains no Old Testament material.

GRADE IV-a. *Tales of Golden Deeds.* (Age 9.) Ten lessons out of the thirty-two are based on Old Testament materials. These are retold in the simple language of the nine-year-old child. The purpose is not knowledge, but training in Christian service. The conduct aim is paramount. The child is to be taught obedience, that he may take a "coöperative part in the world; he is to be given the impulse to serve, but his service is to be directed into useful channels; he is to be helped to adjust himself with love, respect, and companionship to those in his own home and to people of other races." [15]

Here follow typical illustrations from the Old Testament lessons of the way this social-civic aim has been attained. In Lesson No. 1, "How the World Grows," the "P" Creation story is told in such fashion that the child sees that the world is not completed. "We are co-workers with a great Power." The child is to make a list of things that he can do and in which he can help God to make a more beautiful world." [16]

In Lesson No. 3, "The People's Escape," the story of the Exodus is employed to show the effect of Pharaoh's repeated lies and Moses' courage in meeting the situation. The pupils are then asked to cite the results of courage in their own experience.[17]

[15] Teacher's Manual, p. 1, ff.
[16] Teacher's Manual, p. 16.
[17] p. 22.

In Lesson No. 5, the story of Amos, from his boyhood on, is reconstructed with imaginative skill, but with a high degree of historic probability. The story stresses the fact that God is a God of justice and that wrong deeds will bring unhappiness and punishment. The pupil is to "watch for times on the playground where he can be just," and to discuss any things in his community that are unjust.[18]

Lesson No. 15, "An Eight Year Old King," is an unusual treatment of Old Testament material. The story of King Josiah is presented in a very human fashion. He is an eight-year-old boy:

> Of course, he had some one to help him while he was so young, but he knew that some day he would need to do his work alone. There were kings of other lands around him and Josiah watched them. When one of them did something that was harmful to his people, Josiah would say, "I will not do that in my country." When one of these other kings did a golden deed which helped his people, Josiah would say, "I believe God would want me to do that."

Then follows the story of the finding of the law book and Josiah's pledge to keep it and his challenge to his people to obey the voice of God as it was written in the "old book."

Here is a hero of peace, who worked not for conquest but for the moral and social upbuilding of his nation. The social-civic aim is realized, for the lesson provides ways in which the pupils may find and do something to strengthen the life and build up the peace of their community.

The course meets in a positive way every one of the Criteria. It is especially strong in its employment of the social objectives and in its appeal to those motives of approval, disapproval, sympathy, duty, and right which are uppermost in the mind of the nine-year-old child.

Grade IV-b. *Boys and Girls of Other Lands.* (Age 9.) This course contains no Biblical material.

[18] P. 27.

GRADE V-a. *A Travel Book for Juniors.* (Age 10.) While only fourteen per cent. of the inch space of this book is given to Old Testament incidents, the quality of the Old Testament usage is very high, and the course has a decidedly Old Testament flavor and background. In this volume, Palestine becomes a living and a familiar land, and the life of Jesus, in which the course culminates, becomes real and understandable.

The charm of the course lies in the author's method of dealing with the material. An American school-boy takes a trip to the Holy Land. The interesting experiences which he has with his father and uncle on sea and land, their conversations, and the boy's letters written home to his mother are woven together to make the body of the book. Biblical references are consulted and noteworthy sites are visited on the trip. Nearly every lesson contains some Biblical reference or incident, and the teacher's manual abounds in class-room projects.

In the course of the journey, the following Old Testament material is referred to: Gaza and Samson, Joppa and the lumber for Solomon's Temple, Esdraelon and the battles fought there, Mount Moriah and Abraham's attempt to offer Isaac, Jerusalem and the Temple, Adullam where David hid, Bethlehem and stories of David, Ruth, Rachel, etc. A passing caravan of camels suggests telling the stories of the Joseph cycle; a visit to the Temple prompts the reading of certain Psalms; an airplane trip across the desert becomes the occasion for the rehearsal of the flight from Egypt and the wilderness wanderings; while unique sights, sounds, and smells call forth bits of conversation about Elijah, Ahab, Ezekiel, Jeremiah, and others. The use of the materials is determined by the itinerary. There is no attempt at chronological or logical arrangement, except in the case of some of the earlier narratives. The course is really a study in place geography.

While the main purpose of the book is informational, and

secondarily recreational—for the reader does make this pilgrimage "vicariously"—there are stimuli all through the book to the finest home relationships. The loyalty of this father to his boy and of the boy to both his father and mother is so naturally and appealingly portrayed that it inspires a lad to desire that same kind of companionship with his parents.

GRADE V-b. *Our Wonderful World.* (Age 10.) Unlike its companion volume, which has just been described, this course makes no use of Old Testament material, but attempts to acquaint the child with the "wonderful world of nature" and its "marvels of plant and animal life." By so doing, the editors have indicated their belief that the year's work for children of ten should be neither Biblical nor extra-Biblical exclusively, and that each body of materials can best be handled in separate courses.

GRADE VI-a. *The Rules of the Game.* (Age 11.) The aim of this course is to "help the pupil to learn and to follow the rules in the game of living." The stories are from the lives of "people who were fine players" in this game. To "hunt through the stories for these rules, to write them down and then to follow yourself will be to win the game." [19]

The materials always serve as illustrations or stimuli for this aim, and inasmuch as the game of living is conceived of as a social game, the course is socially motivated.

Four of the Old Testament lessons are excellently done. The Ten Commandments [20] are considered in connection with the Boy Scouts' Law, the Camp Fire Girls' Law, and other ethical codes, to show that all such rules are made because they serve the good of all concerned. They are essential to successful social living.

The David and Goliath story [21] is presented not to show

[19] Pupil's Manual, p. 8.
[20] P. 7.
[21] P. 18, ff.

David's prowess in the killing of Goliath, but to teach that faithfulness to small duties prepares one for greater ones. "As David walked back to camp" (after Goliath was dead), "he patted his old sling and said to himself, 'I'm glad that I stayed on my job with the sheep, for being faithful there has made me ready for this day.'" A second lesson from David (Lesson No. 4),[22] in which David spares Saul's life though the latter was in his power, points out the truth that revenge might have seemed natural and sweet, but that to be generous was the bravest thing to do and to be. So also in the lesson based on Daniel, Chapters 1 and 6,[23] the rule of standing alone is stressed, and following the crowd is contrasted with standing alone for the right.

But in the lesson on Elijah at Carmel,[24] the author does what has so frequently been done with the incident in other series. In the contest between Elijah and the prophets of Baal, where the victory of the "lone champion of Jehovah" is pictured, the successful appeal to the miraculous becomes the vindication of Elijah's faith and Jehovah's superiority. Surely from the standpoint of Jesus' experience, as revealed in his own temptation, this is an unethical test. Why should this incident have been used in such fashion in a volume otherwise so excellent?

Grade VI-b. *Followers of the Marked Trail.* (Age 11.) This course contains a wealth of Old Testament material. Twenty-six out of the thirty-two lessons introduce the pupil to great Hebrew characters from Abraham to Isaiah. The author takes advantage of the Junior's love of heroic biography, and by means of a project approach tries to make her body of material "result in new attitudes, new interests and new enthusiasm which will eventually carry over into immediate ex-

[22] P. 27, ff.
[23] P. 80, ff.
[24] P. 88, ff.

perience, thereby shaping conduct and moulding Christian character." [25]

The material is treated in a scholarly manner and it is not used for its own sake. The stories are arranged in chronological sequence, but their primary purpose is to furnish conspicuous examples of those who have followed the trail of right living and also of those who departed from the trail and deceived others by detours which they began to make.

The course is noteworthy for the use it attempts to make of prophetic material. Amos is graphically pictured as setting up a danger-signal to warn people against the detours of social luxury, social immorality, and social injustice which they seemed bent on following. Pupils are asked to think over the "project of organizing themselves into a group that shall have the public welfare at heart." The things that are suggested are rather trivial however. They savor mostly of "Clean-Up-Week." Could not the successors of Amos find something more worthy of their prophetic heritage than picking up gum and broken bottles from the sidewalk?

The lesson on Jeremiah, the "Lion-hearted Prophet," falls short of its objective, because the author has endeavored to pack too many details into the chapter, with the result that the character of Jeremiah is not sufficiently sharp to be an adequate stimulus for brave conduct. In the lesson on Ezekiel, the author much more wisely confines her materials to a few outstanding incidents and makes them culminate in Ezekiel's ministry of consolation after the fall of Jerusalem. The object of the lesson, both in its aim and execution, is that of poetic appreciation. However, the course on the whole is a good example of an attempt to combine a social objective with a body of Old Testament material, with a fair degree of success.

[25] Teacher's Manual, p. 8.

The Junior High School Division

Grade VII-a. *Citizen, Jr.* (Age 12.) The aim of this course is to "stimulate boys and girls to do their own thinking and to work out their own problems in such a way as will make the Kingdom of God and their citizenship in it a vivid, powerful and present reality. They need to find ways, means and materials by which they can come to understand and apply the vital meanings and principles of the Kingdom to everyday life. Citizen motives and attitudes must be established. Citizen conduct, citizen choices, citizen habits, with respect to the home, the school, the Church, the community and national and world relationships must be woven into the life fabric." [26]

This is a splendidly conceived social aim. The course sets out to be functional. And it is not disappointing. Problems are raised and solutions are discussed. Most of the data is modern and taken from present-day situations, but it is constantly reinforced by material from the Bible, to which the student is urgently referred. From the standpoint of quantity, the Old Testament usage is small. It is referred to thirty-two times in thirteen lessons. But these Old Testament passages are integrated with the New Testament quotations and with the extra-Biblical materials and are well adapted to the age interests and aims of the course.

Typical uses of Old Testament materials are found in Lesson No. 18, "Masks." The conduct stressed here is truth vs. lying, and the discussion turns about the kinds of lies that boys and girls tell and their reason for telling them. "Lying is wearing a mask." It conceals the true self. "Think out ways in which lying will hinder the fullest citizenship." The pupil is then referred to Psalm 141: 3, "Keep the door of my lips," and to Psalm 34: 5, "They looked unto him and were radiant." He

[26] Teacher's Manual, p. 7.

is asked to memorize these verses and use them as slogans. "Every time you are tempted to lie, ask yourself what you really want, the mask of deceit or the truth of honesty that shows the shining pathway." Here is such a use of the Old Testament as Jesus employed in the Temptation experience, and it serves well the conduct aim of this lesson.

In Lesson No. 19, "Down in the Mouth," we have a use of the Elijah material that avoids the miraculous and employs the human touch. Elijah thought he was the only good man in Israel and he wanted to die. He thought being good was "such a lonesome job." The trouble was that he was thinking about himself and not about God and his purposes. "When you get discouraged, it means that you want people to pay attention to you and be sorry for you. You pity yourself as Elijah did. But such self pity spoils good citizenship."

The human approach rather than the critical-historical interpretation is used in all the Old Testament references. E. g., Lesson No. 22, "When the Crowd Laughs," contains a brief reference to Noah. "How do you suppose Noah felt when the neighbors made fun of him for building the ark? Were his feelings like yours when the crowd laughed because you did something that you know was right?"

This course is a good illustration of the fact that the usage of Old Testament material must never be evaluated by the proportionate amount of inch space that it occupies in a volume. Only two per cent. of this book is from the Old Testament, but every reference has been used to the fullest advantage to reinforce the lesson aims.

Grade VII-b. *The Geography of Bible Lands.* (Age 12.) "These lessons present Biblical geography from the modern historic, social, and economic point of view, and aim to give the pupil a sympathetic and intelligent background of information about the peoples and places concerned in the Biblical nar-

rative."[27] The pupils visit these places in their imagination and meet the people who dwell there to-day, and as they examine coast-lines and mountains, rivers and villages, fruits and flowers, etc., they find woven into the story in a most natural and readable fashion bits of familiar Old Testament material. E. g., in the midst of a description of a date-palm grove one reads, "It was in a grove of this kind that Deborah dwelt and judged the children of Israel."[28] In connection with the description of Babylon, and the post-road leading from there to Asia Minor, we read that "Nehemiah probably traveled over part of this road when King Artaxerxes allowed him to go back to Jerusalem to help his people rebuild the city walls."[29] In the chapter on Syria, and in connection with the description of ancient Tyre, the author has reprinted a part of Ezekiel's poetic description of the life and trade of that wealthy city.[30] Mount Carmel recalls both Elijah's experience there and Amos's reference to it.[31] Little children playing in the modern Syrian villages repeat maxims, like the Proverbs of old.[32] A good deal of Old Testament material, some of it relatively unfamiliar, is woven into the texture of this book in an ingenious and interesting manner. There is virtually no provision for conduct activities. The course is a knowledge course.

Grade VIII-a. *Living at our Best.* (Age 13.) The aim is to use the religious motive as a stimulus and reinforcement for daily living. The point of departure is the pupils' own life situations. The objective is more Christian character and conduct. Very little use of the Old Testament is made, and the twenty-three verses that are cited are taken from their con-

[27] The Prospectus.
[28] P. 50
[29] P. 77.
[30] P. 89.
[31] P. 111.
[32] P. 154.

texts and used as generalizations of the principles of the lessons in which they appear.

The Old Testament verse is given prominence in the lesson by its printing in black-faced type. It stands at the end of the lesson. But usually no hint is given in the preceding part of the lesson that the verse is to appear. One comes upon it abruptly and unawares. It seems to serve no purpose except to bring the chapter to a close. Often there is very little connection between the Old Testament verse and the lesson itself. For example, in Lesson No. 4, "Have a Heart," the emphasis is laid on kindness to animals and the development of those mental attitudes that lead one to look for ways of showing kindness. Then comes the verse, "Happy is the man that getteth understanding," with so little connection with the lesson theme that the verse might better have been omitted. Surely this is a "labored use of texts."

However, in Lesson No. 20, the treatment is well done. Here the text is indicated at the beginning as well as at the end of the lesson, and the central point of the text is elaborated in a description of the work and prophecy of Haggai. Haggai, like Herbert Hoover with whom he is compared, led his people through righteousness and thrift to work for the rebuilding of the Temple, and thus for the upbuilding of the nation. That is, in this lesson, which sets up a social-civic aim, the Old Testament verse serves that aim, because it is woven into the fabric of the lesson.

Grade VIII-b. *Hebrew Life and Times.* (Age 13.) There are many ways in which this course departs from the conventional treatment of Old Testament history. It is not concerned with kings and wars. It deals with the daily life of common people. The author sets out to "reconstruct the story of the Hebrew people" from the human, everyday point of view. The history of Hebrew life and institutions is traced from

its earliest nomadic types to the time of the Roman Empire.

So far as the Pupils' Manual is concerned, Mr. Hunting, the author, confines himself to the informational objective. His treatment of the material is scholarly and cultural, but there is scarcely a suggestion of its present social usability, despite the fact that he indicates a social aim.[33] He is concerned to point out the evolution of Israel's customs, ideas, and religion. His treatment of the prophets is clear and impressive. He accords them a generous amount of pages (45 out of a total of 175) and shows how they changed Israel's ideas of religion (Amos), of worship (Hosea), of God (Isaiah), of the Law (Deuteronomy and Jeremiah), and of the nation (Ezekiel and second Isaiah). But with the exception of a single question in each lesson (e. g., "In the light of the history in this chapter"—Chapter 19, p. 108, ff., which deals with the Deuteronomic law book—"which is the more likely to change human history, a battle-ship or a Bible Class?"), there is no hint that these great prophetic contributions to the socialization of religion have any bearing upon the problems of to-day.

But it is never fair to judge a course by the Pupils' Manual alone, or by the Teacher's Manual alone. This course is an excellent illustration of this point. For Miss Hawthorne, who has written the Teacher's Manual, has supplied the material and the point of view which Mr. Hunting's book so sorely lacks. She writes in her preface.

> So far as possible, an effort has been made to relate the truth of each lesson to the problems of the pupils in such a way as to make concrete and vital the material that is being studied. Each lesson is planned around a central aim, stated in terms of the pupils' needs and developed in the light of the pupils' interests." [34]

Miss Hawthorne succeeds in doing what she set out to do. Sometimes the Old Testament lesson leads naturally into a

[33] Pp. 5, 6.
[34] Teacher's Manual, p. 6.

corresponding modern social situation. E. g., in Lesson No. 1, after a discussion of the effect of the environment upon the early life of the Hebrews, the pupils are reminded that they too are creatures of their environment and are asked to consider what factors in their environment are helping or hindering their development. The same approach is used in several lessons that deal with worthy home membership. For example, in Lesson No. 2, "Home Life in the Tents," the class becomes familiar with the home life of the early Hebrews and the relationship between their homes and their national life. Then the lesson moves on to a consideration of the elements that should enter into home building, and how our modern homes, if they were more nearly ideal, would affect the neighborhood, the city, the nation, and the world.

Usually the lesson is developed by means of the problem approach. Here the Teacher's Manual provides some aspect of the problem, drawn from modern social life. E. g., Lesson No. 23, "The Good Days of Nehemiah," [35] "seeks to help the pupil to sense the problems which are involved in a coöperative enterprise, in the hope that they may be enabled to meet these problems when they arise in their own groups . . . and work with others in the interests of the common good." The lesson begins with a school problem, the "reorganization of a club into which friction and ill-feeling had come, or the election of class officers where there was no class spirit." After this problem has been aired, the work of Nehemiah is studied, and then follows a consideration of the elements that must enter into any coöperative enterprise—a "sense of common need, a leader, a plan, the dangers that accompany its execution and the utilization and evaluation of the results that attend its completion." The Teacher's Manual, in such lessons, affords a splendid project approach to Old Testament material.

[35] P. 78.

GRADE IX-a. *The Life and Times of Jesus.* (Age 14.) Here is offered a complete narrative of Jesus' life, told in the author's own words. The materials are drawn largely from the Gospels, and are used to make clear Jesus' teaching and the stories of his contacts with the life of his day. The purpose is partly informational—"the pupil's acquisition of correct and useful knowledge of the life of Jesus and the times in which he lived"; but it is also inspirational—the development of right attitudes and ideals and the "encouragement of the pupil's desire and determination to carry over both his knowledge and attitudes into . . . his daily life." [36]

The Old Testament references are used to serve both of these aims. Their use for informational purposes is the more apparent and frequent. E. g., Jesus' education included the Shema and certain of the Psalms (Chapter 3); the law of the Nazarites explains how John the Baptist was brought up (Chapter 5); Jesus used the Hebrew law and prophets in the synagogue service (Chapter 13); Jesus' conception of the Messiah is compared and contrasted with the ideas held by David, Moses, and Daniel (Son of Man); and the sufferings of Jesus are related to the ideas of suffering set forth in certain Psalms and in Isaiah 53.

But in the treatment of Jesus' relationship to the law, the Old Testament serves more than an informational purpose. E. g., in Chapter 16, "Jesus' Teaching and the Law," the Old Testament Commandments are taken up seriatim and Jesus' ethical and inward interpretation of them is brought out. "Since Judaism was the religion of the Divine Law, and the study and practice of the Torah was its very heart and vital core, Jesus was discussing and interpreting the most sacred thing in the world for his fellow Jews . . . Christian teachers sometimes underrate the Old Testament and especially the law, but

[36] Int. p. 5.

our Lord did not. His interpretation was both deeper and broader than that of the Pharisees, but he reverenced the commandment as holy, no less than his legal opponents." [37] It can be seen even from this brief quotation that the lesson points out Jesus' indebtedness to the law and its place in his life as a stimulus for thinking and action. It is a foil also for the better appreciation of his spiritual and ethical emphasis. Furthermore, the law, as interpreted by Jesus, has a present-day significance. "It is binding to-day." The motive back of it now is love—love for God and love for one's neighbor. In fact, it is more binding to-day and is essential in the "Christian ideal of society in which there will be absent war, class conflicts, race antagonisms, and industrial struggles." [38]

GRADE IX-b. *Early Days of Christianity.* (Age 14.) The use of the Old Testament in this course is very circumscribed. Sometimes it is employed for the purpose of comparison and illustration. For example, Paul's mystical experience on the Damascus Road is like that of Moses, Elijah, and Amos (p. 86); Peter restores Dorcas to life, as Elisha had restored the Shunamite's son (p. 93); Peter's vision of the unclean meats is contrasted with the Old Testament laws regarding unclean meats (p. 95).

Sometimes Old Testament references are used to explain the metaphors or thought forms of Paul and the early Christian missionaries. E. g., the importance of Pentecost was enhanced by the Jewish belief that the law had been given to Moses on the day on which Pentecost fell (p. 33); Paul's devotion to the law is explained by the place of the law and of Jewish festivals in his early training (pp. 76, 77, 80); the phrases "the Son of Man" and the "beast coming out of the sea" are referred to their usage in the book of Daniel (Chapter 24, "Christianity

[37] P. 80.
[38] P. 98.

in the Days of Nero," pp. 228, 230); and the significance of Judaism for Christianity is explained in terms of the Old Testament religion and the synagogue (Chapter 25).

But the Old Testament is never used in this course to show the inspiration that it must have been to Paul and to all the leaders in the early Christian community. The pupil might imagine that it played no significant rôle in their thinking.

The Senior High School Division

Grade X-a. *The Bible: Story and Content.* (Age 15.) The purpose of this course is cultural and informational. The author sets out to tell "the story of the origin, preservation and translation of the manuscripts; to describe the structure of the Bible as a piece of literature; to discuss the various versions of the Bible; and to quicken an interest in the use and reading of the Bible." [39] It should be noted that no character-conduct aim —which it would be impossible to carry out in a course so emphatically committed to literary and critical problems—is set up as an additional objective. The course does what it sets out to do in the first three items of its purpose, and its use in the hands of a teacher who knows and loves the Bible should "quicken the interest" that the author hopes his readers will gain.

The materials and the manner of their use are such as readers of introductions to the literature of the Bible would expect. For example, the story of the writing of the books of Jeremiah and Ezekiel is considered as the Bible's own answer to the question of how it was written (Chapter 4). The books that deal with origins, the Pentateuch, and Joshua relate the stories of the origins of ideas, customs, and beliefs (Chapter 12).

But there are chapters which make the course more than a

[39] Introduction.

mere "Introduction." In Chapter 14, "The Historical Books," a brief sketch is given of the outstanding characters that appear in them, together with an evaluation of their influence in Israel's life. "Saul was a man who had a great chance, but who through jealousy, selfishness, and unfaithfulness to God, failed." [40] "Solomon was a great man, but we must not blind our eyes to his passion for imperialism which fostered a rebellion after his death." [41]

In Chapter 15, "The Prophets," the author has attempted to crowd the central message of the prophets into nine pages, with the result that the pictures of some of them are circumscribed or distorted. Yet there is pointed out quite clearly the value of the prophets for the Bible and for mankind. "They make the Bible a vibrant book, full of faith, loyalty, chivalry, idealism, and righteous passion. . . . Many of the world's greatest ideals for man and for society are directly traceable to them."

More skilfully has the author organized his material in Chapter 16 on the "Hymn Book of the Bible." Here have been considered those Psalms that "stimulate worship, deepen the emotions, enrich the imagination, and supply comfort," and the purpose which the Psalms still serve in the lives of those who use them is emphasized.

The course as a whole is rich in materials and covers a wide range of questions touching the origin, composition, and contents of the Old and New Testaments. Its method is scholarly, its spirit reverent, and its selection and organization of subject-matter is well within the range of the fifteen-year-old student. It is negative to CRITERIA C and E.

GRADE X-b. *Builders of the Church.* (Age 15.) In a series of well written and inspiring short biographical sketches, the story of the building and expansion of Christianity is sketched

[40] P. 131.
[41] P. 132.

from the days of Paul to the time of Roosevelt. These great leaders were attempting, through the Church, to make the spirit of Christ conquer, and the purpose of the course is to "see what this spirit did, how it worked, and what effects it wrought upon the world." [42] There is no reference to the Old Testament. Had it no vital place in their thinking?

GRADE XI-a. *Jesus' Ideals of Living.* (Age 16.) Believing that "boys and girls of the later teen age want to know what is involved in living the 'Jesus Way' in the twentieth century," the author seeks to show that "Jesus lived and taught a religion for youth" and that the Master's ideals for personal righteousness, social justice, friendship, and sacrifice can be wrought into character.

There are five distinctive uses to which the Old Testament is put in this course:

1. To explain Jesus' early training in school and synagogue. "Could Jesus have learned and repeated this beautiful creed" (The Shema) "without having it arouse his love for God and his assurance of God's love for him?" [43]

2. To indicate the heroes on whose ideals his life was nourished. "Jesus took little interest in the priests, but how his soul must have been stirred by the prophets' emphasis on right living. Jesus was the successor of the prophets, not of the priests."

3. To explain the sources of his teachings. For example, in order to discover the roots of the Beatitudes, the pupil is referred to II Samuel xxii, 26; Ps. xxxvii: 11; Is. lxi, 2, etc.

4. To explain his vision of the future. Jesus' "day-dreams wove a beautiful, enchanted world in which every woman was as pure and lovely as his mother and every man as noble, just and kind as his father, Joseph. . . . Into the fabric of his fas-

[42] Introduction.
[43] P. 25.

cinating vision, Jesus wove the Old Testament teachings about the coming Day of Jehovah, the future Messiah, and the ideals of social justice which he read from the glowing messages of the prophets." [44]

5. To make clear the points at issue between Jesus and his opponents. The Pharisees with whom Jesus was at odds were "rigidly enforcing the Old Testament law as interpreted by the rabbis." That is, it was not Jesus versus the prophets, but Jesus versus late rabbinic Judaism.[45] Jesus quotes Isaiah against his critics,[46] in his plea for simplicity and sincerity in religion. He refers to the law and the prophets in the Sermon on the Mount,[47] insisting that he came "not to destroy but to fulfil" them.

In addition to these five excellent uses, the Old Testament is sometimes quoted for the sake of illustrating or confirming a point that is being made in the lesson. E. g., in the chapter on the purpose of friendship, this proverb is quoted, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

Every criterion that is being considered in this study meets with a positive answer in this course. The use that is made of the Old Testament is so effective that one wishes the author had included more of it in his material.

Grade XI-b. *The Spread of Christianity.* (Age 16.) There are three aims which this course sets for itself, the second of which reads as follows: "To understand and appreciate all the forces, including personalities, that have contributed their share to the spread of Christianity." This statement predisposes one to expect that the Old Testament would be included among such "forces" and that its leaders would have been numbered

[44] Pp. 49, 50.
[45] P. 108.
[46] P. 131.
[47] P. 142.

among such "personalities." But no mention is made of the Old Testament.

Grade XII-a. *Christianity at Work.* (Age 17.) The author sets out to recite some of the achievements of Christianity. The arrangement of material is topical and psychological, not chronological. The purpose is to sketch what has been done and to stress what it being done by Christianity, especially in its effects upon the status of women, children, the unfortunate, education, social conduct, etc. The purpose is twofold: to let the student know "where things stand to-day and to enlist him in the cause of Christ."

The very slight use of the Old Testament indicates that the author is interested only in setting it up as a foil for the New Testament and later Christian teachings. Jesus is contrasted with the Old Testament point of view in the following quotation from W. L. Sperry's "The Disciplines of Liberty": "Jesus promised his disciples pretty much the reverse of all the Old Testament had offered as the results of a religious life; instead of long life, the prospects of martyrdom; instead of health, hunger and nakedness; instead of wealth, the penury of discipleship." [48]

The Old Testament is cited [49] as the source of a "mischief-making text." "Thou shalt not suffer a witch to live," and the story of the Witch of Endor and the remark of Wesley that "giving up witchcraft is giving up the Bible," are all grouped together as illustrations of the causes that make for the rise and continuation of superstition.

Under the lesson on "Drink," [50] we read that "Noah is reported to have had troubles with it.

Under the lesson on "Woman," [51] "Judaism did not account

[48] P. 43.
[49] P. 70.
[50] P. 86.
[51] P. 107.

woman the equal of man." Also the chapter on "The Christian God" has a section [52] on the Jews and God, in which the Old Testament idea of God is set forth over against Jesus' idea of God.

In this course the author discusses thirty problems dealing with personal and social health, the family, labor conditions, political life and internationalism, and the kind of religion that can serve as a dynamic, disruptive, or integrating force in the community." But no use is made of the Old Testament except for the purpose of contrast, and the examples cited are derogatory to the Old Testament.

GRADE XII-b. *Out into Life.* (Age 17.) "This is a handbook for young men who are facing the choice of a vocation and the adventure of living." [53] It lies on the borderland between the literature of vocational guidance and Christian ethics. It is youth-centered throughout. The author discusses the basic principles on which successful living depends, and on which success in a variety of callings or professions rests. There is too little use of the Old Testament to enable one to pass judgment upon it. Obviously the nature of the book is such that in most chapters extra-Biblical material must be employed. One cannot find in the Old Testament anything that bears upon railroading, engineering, the research professions, journalism, or job analysis. But in such chapters as "What makes a life truly great," and in the chapters dealing with education, the ministry, home and marriage, and the importance of good habits, it seems as if some place might have been found for the Old Testament. Ezekiel's call is used to illustrate one's call to his life-work.[54] That is the only measurable bit of Old Testament material in the course.

[52] P. 290.
[53] Introduction.
[54] P. 28.

GRADE XII-b. *Finding My Place.* (Age 17.) This volume is comparable in purpose and content to "Out into Life," and much that was said in the criticism of the preceding volume applies to this text. It is written for young women of the late high school age. In fact, a group of high school girls worked with the author, assisting her in the finding of the problems and in gathering questions and data for the solution of the same. The object of the course is well described in the full title, "Finding my Place, a Girl's Outlook on Life and Vocation."

The problems and materials are very modern. They deal with what women are doing and the opportunities for young women in the unfolding freedom of the present-day world. The book is excellently conceived and organized and the materials are engagingly presented. The author has provided in general and in specific ways for meeting the tests of CRITERIA C and E. The major social objectives are repeatedly discussed and the student is challenged to do original thinking and to make life decisions. But despite the fact that the work of women is largely conceived of as that of home-making for the family, the community, and the world, surprisingly little use is made of the Bible; and the Old Testament appears merely in a few scattered references, appended in the form of foot-notes to a chapter which treats of the position of women among primitive peoples.

In summarizing the analysis and criticism of this series, in which twenty-eight separate courses have been studied, the following distinctive characteristics must be pointed out:

1. The series is noteworthy for the variety of its materials. Not only are there more courses from which to choose than can be found in other series, but the range of materials is wider. The editors and authors have "drawn freely from literature, biography, nature, and life," as well as from the Old and

New Testaments. And they have brought together within this "three-foot shelf" full of books a body of material that is extremely interesting and informing, and rich in inspirational and conduct value for religious instruction.

2. The aims also are varied and, generally speaking, the aims and materials are adapted to each other. In four of the courses studied, the aims are predominantly informational. In four others, they are particularly appreciational. In four others, the stress is laid upon personal character. In *ten*[55] both the aim and the lesson treatment have to do with conduct. In other words, an unusually high percentage of the courses in this series attempt and achieve the social-civic aim and stress the place of the individual in the building of a better social order.

3. The series is prevailingly positive to CRITERIA A and B. An interesting example of conformity to CRITERION A is to be found in the use of the Creation story. The Biblical narrative employed is always the "P" story of Creation. No attempt to introduce the naïve conceptions found in the "J" story is ever made. And wherever the "P" story appears, it is used not to describe the method of the creative process, but either to quicken the child's appreciation of God's part in the majesty and glory of the Creation (GRADE III), or to show that the world is not yet finished and that the child can be a co-worker with God in its completion (GRADE IV-a). However, the series in some places shows an unwise selection of Old Testament incidents. In the earlier grades, there is an unexpected use of the miraculous, e. g., Moses smiting the rock for water, Elijah and the jar of meal, in GRADE III, and Elijah at Carmel, in GRADE VI-a. Elsewhere, as in GRADE I, the authors have not always been faithful to the source material.

[55] Such courses, in the writer's judgment, are as follows: Grade II, Grade IV-a, Grade VI-a, Grade VI-b, Grade VII-b, Grade VIII-a, Grade VIII-b, Grade XI-a, Grade XII-b, Grade XII-b (alt.) For the names of the courses, see the list at the head of this chapter.

4. The volumes bear the mark of having been tested in actual class-room work. They are almost completely positive to CRITERION D. Certainly no entire course is "over the heads" of the children for whom it is planned. Certain lessons are ill-timed, as e. g., "Baby Samuel," for kindergarten children, and some of the material in GRADE III and GRADE VII-b, but these are minor exceptions and not the rule.

5. The series is notable for the emphasis it lays upon Old Testament heroes who worked for peace, e. g., Josiah (GRADE IV-a), David and Daniel (GRADE V-b), Amos and Jeremiah (GRADE VI-b), Elijah (GRADE VII-b), Haggai (GRADE VIII-a), Amos, Hosea, Isaiah, Ezekiel, Nehemiah, and many others (GRADE VIII-b), and Ezekiel (GRADE XII-b). These men are presented as builders of a better and more permanent civilization, and it is through its emphasis on their civic work that the series achieves in part its social aim.

6. The series stresses the importance of home instruction. One of its most valuable texts, *The Mother-Teacher of Religion,* is provided for the pre-school age child. Its choice of Old Testament stories and its suggestions to parents concerning the best ways to use them may well be a guide for any who are experimenting with the religious curriculum for children of this age. *Home Lessons in Religion,* a series of three companion manuals, are designed to guide parents of somewhat older children to supplement work done in the Sunday-school by a further use of the materials there employed.

7. The series contains two courses on travel-geography. *A Travel Book for Juniors* (GRADE V-a), which has been fully described, has the greater literary charm and more of the spirit of adventure. Its appeal is primarily to the imagination. *The Geography of Bible Lands* (GRADE VII-b) contains more information about the physical, social, and economic aspects of the countries visited. Its appeal is rather to the intellect.

8. The writer regrets that the Old Testament has been omitted and neglected in so many courses where its use would have furthered the editor's objective. GRADE IX-a and GRADE XI-a are exceptions to this criticism. Both are New Testament courses, and the Old Testament usage is so excellent that one wishes it had been carried farther. GRADE VIII-a, *Living at Our Best,* however, does not build the Old Testament verses quoted into the lesson treatment; GRADE IX-b, GRADE X-b, and GRADE XI-b do not indicate that the Old Testament had inspirational value in the *Early Days of Christianity* or for the *Builders of the Church* or for those who toiled for *The Spread of Christianity;* GRADE XII-b, *Out Into Life,* makes no use of the Old Testament even in its sections on the home, the ministry, or one's call to his life-work; and GRADE XII-a, *Christianity at Work,* is inclined to hold up the Old Testament to ridicule.

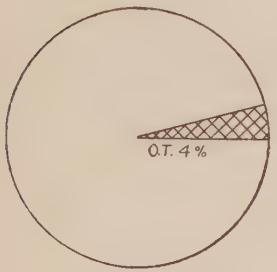
SUMMARY OF THE APPLICATION OF CRITERIA TO THE ABINGDON WEEK-DAY RELIGIOUS EDUCATION TEXTS

	Crit. A	Crit. B	Crit. C	Crit. D	Crit. E
THE PRE-SCHOOL AGE *The Mother-Teacher of Religion*	P^s	P^s	P^s	P	P^s
The Bible in Graded Story *The Good Shepherd*	P	P	P^s	P	P^s
The Good Neighbor	P–N^s	P	P^s	P	P^s
The Golden Scepter	P^e	P^s	N	P	N
THE KINDERGARTEN DIVISION *The Beginners' Book in Religion*	P	P	P^s	P^e	P^s
THE ELEMENTARY SCHOOL DIVISION *I. A First Primary Book in Religion*	P–N	P	P^s	P^e	P^s
II. A Second Primary Book in Religion	P	P	P	P	P
III. Everyday Lessons in Religion *(a) The Bow in the Cloud*	P	P	N	P–N	N
(b) The Star in the East	—	—	—	—	—
IV–a. Tales of Golden Deeds	P	P	P	P	P
IV–b. Boys and Girls in Other Lands	—	—	—	—*	—
V–a. A Travel Book for Juniors	P	P	P^s	P	P
V–b. Our Wonderful World	—	—	—	—*	—
VI–a. The Rules of the Game	P	P^e	P	P	P
VI–b. Followers of the Marked Trail	P	P	P^s	P	P^s
JUNIOR HIGH SCHOOL DIVISION *VII–a. Citizen Jr.*	P	P	P	P	P
VII–b. The Geography of Bible Lands	P	P	N	P–N	N
VIII–a. Living at Our Best	—	—	—*	—*	—*
VIII–b. Hebrew Life and Times	P	P	P	P	P
IX–a. The Life and Times of Jesus	P	P	P^s	P	P^s
IX–b. Early Days of Christianity	P	P	N	P	N
SENIOR HIGH SCHOOL DIVISION *X–a. The Bible: Story and Content*	P^e	P	N	P	N
X–b. Builders of the Church	—	—	—	—*	—
XI–a. Jesus' Ideals of Living	P	P	P	P	P
XI–b. The Spread of Christianity	—	—	—	—*	—
XII–a. Christianity at Work	N	—	—*	—*	—*
XII–b. Finding my Place	—	—	—*	—*	—*
XII–b. Out into Life	—	—	—*	—*	—*

Explanation of symbols used in this chart:
P indicates that the reaction is prevailingly positive.
N indicates that the reaction is prevailingly negative.
P—N indicate that the reaction fluctuates between P and N.
P^s or N^s means a slight reaction, positive or negative.
P^e or N^e means a positive or negative reaction with minor exceptions.
— means that the course has not sufficient amount of Old Testament material to be measured by the CRITERION.
* means that the course as a whole is positive to the CRITERION.

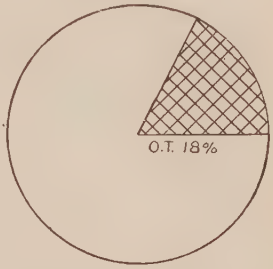
THE ABINGDON WEEK-DAY RELIGIOUS EDUCATION TEXTS

PRE-SCHOOL AGE
The Mother-Teacher of Religion



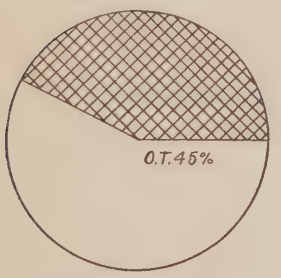
P. M. 260 pp. (4 × 5½ in.)
1430 inches; 71,500 words
Old Testament—3000 words
4%

PRE-SCHOOL AGE
The Bible in Graded Story
The Good Shepherd



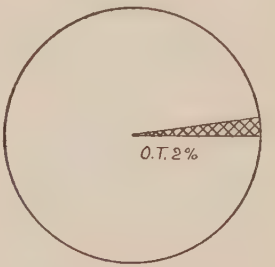
P. M. 83 pp. (4½ × 5½ in.)
303 inches; 15,150 words
Old Testament—2750 words
18%

PRE-SCHOOL AGE
The Bible in Graded Story
The Good Neighbor



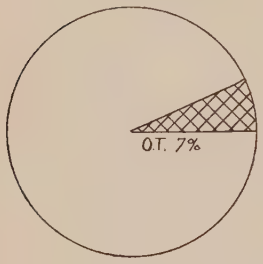
P. M. 136 pp. (4 × 5½ in.)
459 inches; 22,950 words
Old Testament—10,500 words.
45%

KINDERGARTEN DIVISION
The Beginners' Book in Religion



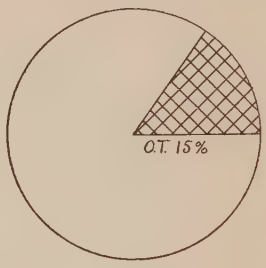
T. M. 271 pp. (4 × 5½ in.)
1490 inches; 74,500 words
Old Testament—1400 words
2%

ELEMENTARY SCHOOL
DIVISION
GRADE I
A First Primary Book in Religion



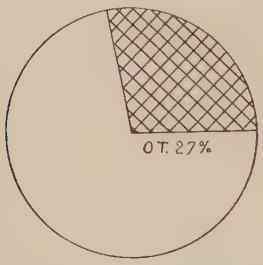
T. M. 260 pp. (4 × 5¾ in.)
1495 inches; 74,750 words
Old Testament—5000 words
7%

ELEMENTARY SCHOOL
DIVISION
GRADE II
A Second Primary Book in Religion



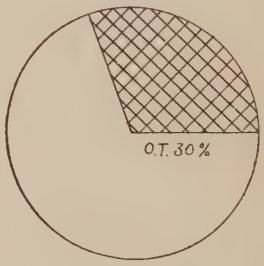
T. M. 342 pp. (4 × 5¾ in.)
1966 inches; 98,300 words
Old Testament—14,500 words
15%

ELEMENTARY SCHOOL
DIVISION
GRADE III
Everyday Lessons in Religion
(a) "The Bow in the Cloud"
(b) "The Star in the East"



T. & P. M. 395 pp. (4 × 5¼ in.)
1880 inches; 62,666 words
Old Testament—17,000 words
27%

ELEMENTARY SCHOOL
DIVISION
GRADE IV-A
Tales of Golden Deeds

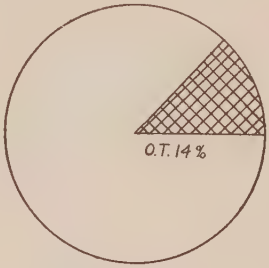


T. & P. M. 307 pp. (3½ × 5½ in.)
2139 inches; 82,222 words
Old Testament—24,351 words
30%

ELEMENTARY SCHOOL
DIVISION
GRADE IV-B
Boys and Girls in Other Lands

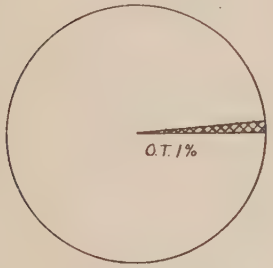
T. & P. M. 222 pp. (3½ × 5½ in.)
1155 inches; 66,000 words
Old Testament—0
0%

ELEMENTARY SCHOOL
DIVISION
GRADE V-A
A Travel Book for Juniors



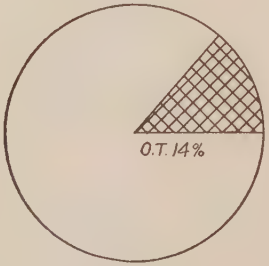
T. & P. M. 258 pp. (3½ × 5½ in.)
1419 inches; 70,950 words
Old Testament—10,250 words.
14%

ELEMENTARY SCHOOL
DIVISION
GRADE V-B
Our Wonderful World



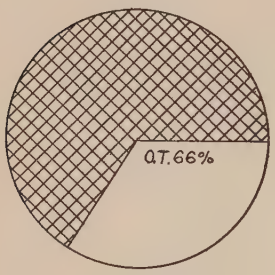
P. M. 262 pp. (3½ × 5½ in.)
1440 inches; 72,000 words
Old Testament—830 words
1%

ELEMENTARY SCHOOL
DIVISION
GRADE VI-A
The Rules of the Game



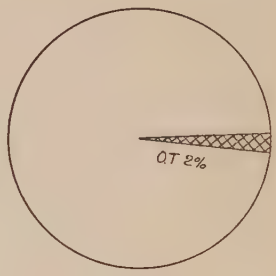
T. & P. M. 208 pp. (3½ × 5½ in.)
1144 inches; 50,800 words
Old Testament—7,100 words
14%

ELEMENTARY SCHOOL
DIVISION
GRADE VI-B
Followers of the Marked Trail



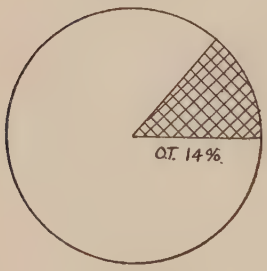
T. & P. M. 300 pp. (3½ × 5½ in.)
1646 inches; 78,700 words
Old Testament—54,090 words
66%

JUNIOR HIGH SCHOOL
GRADE VII-A
Citizen Jr.



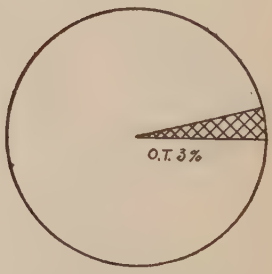
T. & P. M. 366 pp. (3½ × 5½ in.)
2013 inches; 108,700 words
Old Testament—2400 words
2%

JUNIOR HIGH SCHOOL
GRADE VII-B
The Geography of Bible Lands



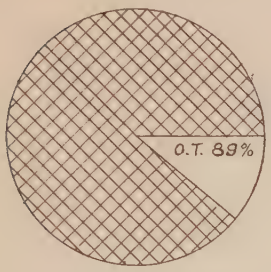
T. & P. M. 207 pp. (3½ × 5½ in.)
1100 inches; 73,300 words
Old Testament—10,000 words
14%

JUNIOR HIGH SCHOOL
GRADE VIII-A
Living at Our Best



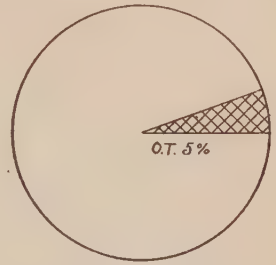
T. & P. M. 207 pp. (3½ × 5½ in.)
1138 inches; 65,000 words
Old Testament—1600 words
3%

JUNIOR HIGH SCHOOL
GRADE VIII-B
Hebrew Life and Times



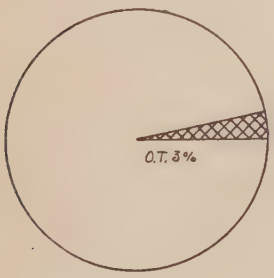
T. & P. M. 297 pp. (3½ × 5½ in.)
1634 inches; 81,770 words
Old Testament—72,600 words
89%

JUNIOR HIGH SCHOOL
GRADE IX-A
The Life and Times of Jesus



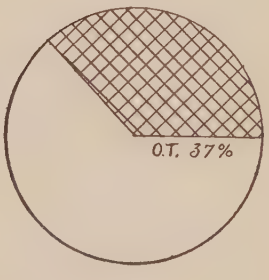
T. & P. M. 386 pp. (3½ × 5½ in.)
2123 inches; 120,200 words
Old Testament—6000 words
5%

JUNIOR HIGH SCHOOL
GRADE IX-B
Early Days of Christianity



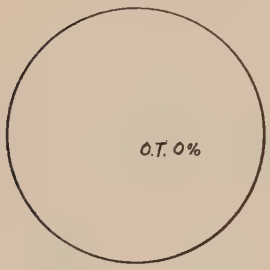
P. M. 319 pp. (3½ × 5½ in.)
1754 inches; 100,200 words
Old Testament—3310 words
3%

SENIOR HIGH SCHOOL
GRADE X-A
The Bible: Story and Content



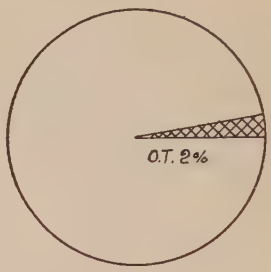
P. M. 304 pp. (3½ × 5½ in.)
1627 inches; 81,350 words
Old Testament—30,250 words
37%

SENIOR HIGH SCHOOL
GRADE X-B
Builders of the Church



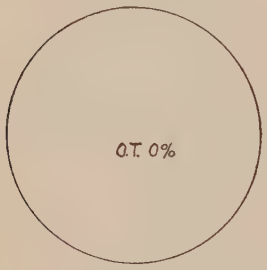
P. M. 336 pp. (3½ × 5½ in.)
1798 inches; 120,000 words
Old Testament—0
0%

SENIOR HIGH SCHOOL
GRADE XI-A
Jesus' Ideals of Living



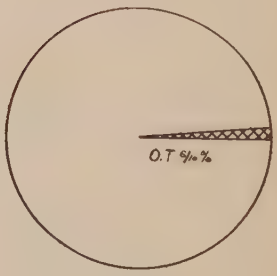
P. M. 284 pp. (3½ × 5½ in.)
1562 inches; 89,200 words
Old Testament—2000 words
2%

SENIOR HIGH SCHOOL
GRADE XI-B
The Spread of Christianity



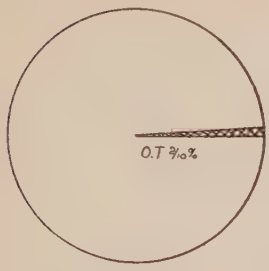
T. & P. M. 360 pp. (3½ × 5½ in.)
1980 inches; 99,000 words
Old Testament—0
0%

SENIOR HIGH SCHOOL
GRADE XII-A
Christianity at Work



P. M. 307 pp. (3½ × 5½ in.)
1765 inches; 100,800 words
Old Testament—570 words
9/10%

SENIOR HIGH SCHOOL
GRADE XII-B
Out into Life

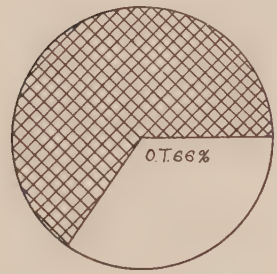


P. M. 284 pp. (3½ × 5½ in.)
1562 inches; 78,100 words
Old Testament—150 words
2/10%

SENIOR HIGH SCHOOL
GRADE XII-C
Finding my Place

P. M. 370 pp. (3½ × 5¾ in.)
2128 inches; 106,400 words
Old Testament—0
0%

PRE-SCHOOL AGE
The Bible in Graded Story
The Golden Scepter



142 pp. (4 × 5½ n.)
781 inches; 44,300 words
Old Testament—29,300 words
66%

The Abingdon Week-day Religious Education Texts

Notes in explanation of the following table of Old Testament passages.

1. The section listed as "Narrative, History, and Law" includes the books as listed in the English Bible from Genesis through Nehemiah, with the exception of Ruth.
2. Psalms and Proverbs are frequently referred to for "Bible Readings" which are not listed in the table.
3. Explanation of symbols in table:
   "H1"—*The Mother-Teacher of Religion*
   "H2"—*The Good Shepherd*
   "H3" (×)—*The Good Neighbor*
   "H-3" (#) *The Golden Scepter*
4. Beginning with Grade IV, there are two courses for each year. In order to keep this table uniform with the tables of other series, the two courses for each grade are listed in the same column. First semester courses are checked with a cross (×) and second semester courses with a circle (o).
5. Where a course refers to Old Testament materials, but treats them too briefly to warrant their listing in this table, an asterisk (*) is placed at the head of the column. *1 and *2 refer to first or second semester courses, respectively.

THE ABINGDON WEEK-DAY RELIGIOUS EDUCATION TEXTS

Table showing the most commonly used Old Testament passages and books, and the courses wherein they appear in this series.

Courses, according to grade numbers

NARRATIVE, HISTORY, LAW.	H1	H2	H3	K	1	2	3	4	5	6	*1-2 7	*1 8	9	*1 10	*1 11	12
The Creation		X	X		X		X	X						X		
Garden of Eden			#			X										
Noah's ark	X	X			X		X							X		
The rainbow			X				X									
Cain and Abel																
Abraham's adventure									X	0				X		
Abraham and angels										0						
Abraham offering Isaac																
Abraham and Lot									X	00		0				
Rebekah at well			#							0						
Hagar and Ishmael						X										
Jacob cheating Esau										00						
Jacob's dream		X			X											
Jacob's return										0						
Joseph and coat	X	X			X				X	0						
Brothers selling Joseph	X		X#				X		X	0						
Joseph and butler			#							0						
Joseph and famine	X		#							0						
Joseph testing brothers			#				X		X	0						
Joseph making self known	X		X#				X			0						
Joseph caring for father	X		#				X			0						
Moses in basket boat	X	X	X	X		X	X		X	0		0				
Moses's call						X		X	X	0		0				
Burning bush										0						
The plagues								X	X	0						
The Passover								X		0						
The Red Sea						X	X		X	0		0				
Pillar of cloud and fire			X			X	X			0						
Manna and quails			X			X	X									
Wilderness wanderings					X					0		0				
Ten Commandments						XX		X	X	X0		0		X		
Moses's death										0		0				
Joshua's conquest, Canaan			#							0		0				
Report of spies						X										
Gideon			X				X		X			0		X		
Jephthah																
Balaam and Balak																
Samson			##											X		
Deborah and Barak			#							0		0		X		
Samuel and Hannah		X	#	X												
Samuel and Eli			X#		X	X	X									
Saul made king									X			0		X		
David, shepherd boy	X	X		X	X	X			X	X						
David and Goliath			#X				X			X	X					
David spares Saul			#					X	X	X						
David and Abigail			#			X										
David plays for Saul						X				X						
David and Jonathan			#X#				X		X							
David and Bathsheba																
David's wars												0		X		

* These courses refer to Old Testament incidents, but treat them too briefly to warrant their listing in this table.

	H1	H2	H3	K	1	2	3	4	5	6	7	8	9	10	11	12
											*1-2	*1		*1	*1	
David and lame prince			#													
Death of Saul																
David and Absalom																
Solomon builds Temple																
Solomon's kingship			#											X		
Queen of Sheba																
Division of kingdom												0		X		
Elijah at Brook Cherith		X	X							0						
Elijah at Carmel									X	X0		0				
Elijah rebukes Ahab										0						
Elijah heals child			#X													
The Still, small voice																
Elijah calls Elisha										0						
Healing of Naaman			#X				X			0						
Elisha at woman's house			X		X		X									
Elisha healing woman's son																
Josiah's reform								X				0				
Nehemiah the builder					X			X				0				
Ezra's prayer																
THE SHORT STORY																
Ruth			X#				X		X			0		X		
Esther			#					X								
Jonah			#									0				
Daniel, refusing food			X				X									
Daniel in lions' den			X				X		X	X						
Daniel in furnace							X	X								
POETRY AND WISDOM																
Job														X		
Psalms			#		X	X	XX	X		000	X	0		X		
Proverbs			#								X	X0		X		
Ecclesiastes														X		
Songs of Solomon														X		
The Lamentations														X		
PROPHECY																
Isaiah's call										0						
Isaiah, the statesman										0		0		X		
Jeremiah, political prophet								X		0		0				
Jeremiah's spiritual messages												0		X		
Jeremiah writes book														X		
Ezekiel										0		0		X		0
Amos--justice								X		0		0		X		
Hosea--love												0		X		
Micah vs. sacrifices												0		X		
Haggai, builder																
Deutero-Isaiah, general												0		X		
Deutero-Isaiah, servant passages												0		X		
Joel																
Nahum																
Habakkuk																
Zechariah														X		
Malachi														X		
APOCALYPSE																
Daniel (chs. 2, 7-12)																

Chapter IX

CONCLUSIONS

Chapter IX

CONCLUSIONS

It remains now to summarize the findings for the six groups of courses investigated and to discuss the purport of certain tendencies and points of stress which this study has revealed.

1. Criterion A. There is abundant objective evidence that the principles laid down in Criterion A have been generally accepted and followed in each of the six series. There is no trace of the allegorical method of interpreting Old Testament incidents or books. The practice of extracting ethical or spiritual teachings from an Old Testament incident which does not contain them, or of bringing Old Testament characters up to the level of the New Testament standard by whitewashing their crimes or by ascribing to them motives or virtues which they did not possess, has largely disappeared in the graded lesson systems.

There are exceptions to this statement, as the preceding chapters have shown. The omission of sordid details and the reconstruction of the original story have been used to soften an Old Testament portrait or to intensify its more winsome features. One finds a tendency to make Jacob a better man than he really was. In a course for Grade I children,[1] he is represented as a good man who left home because he wanted to see the world. In another course for Grade I children,[2] he was sorry to go away from his home and his "big strong brother." The authors of other courses for younger children

[1] *The Abingdon Series,* Grade I.
[2] *The International Graded Series,* Grade I.

betray a similar fondness for Solomon, and, of course, for Joseph and David. To be sure, such reconstruction of an Old Testament portrait or incident is done in the "interest of a more usable lesson." It must be said, however, that this practice is not followed with the older grades, and that a deliberate disregard of critical exegesis is infrequent.

In those courses where sufficient Old Testament material is used to warrant critical discussion, the passages or books under consideration are treated, generally, with reference to their place in the evolution of Israel's history or literature or religious belief and practice.[3] The authors display a scholarly desire to help the pupil to approach them with candor and with reverence. Out of scores of lessons to which this criticism applies, a lesson on the call of Isaiah [4] may be taken as a conspicuous example. The vision in the Temple is presented against the background of a nation's grief and the youthful prophet's depression. The "spirits of the sunset and the lightning" that minister unto Jehovah summon the young Isaiah to a similar consecration, and his response to the divine call becomes a repeatable experience in the life of any candid and reverent youth.

In many courses the Old Testament is merely referred to. Sometimes a verse is quoted to sum up a paragraph or lesson, and, again, an incident is cited to account for an allusion in a New Testament passage. But even in such meager quotations, it is usually possible to discern the acceptance of the principles of historical and scientific criticism.

2. Criterion B. The findings also show that the principles indicated in Criterion B have been accepted and followed.

[3] The following courses well illustrate this statement: *International Graded Series,* "History and Literature of the Hebrew People"
Constructive Studies in Religion, "The Hebrew Prophets"
The Completely Graded Series, "The Story of Our Bible"
The Christian Nurture Series, "The Bible in Outline"
The Abingdon Week-Day Series, "The Bible: Story and Content."

[4] *The Completely Graded Series,* "Young People's Problems," chapt. 5.

One notes the growing tendency in the more recently published series to evaluate the Old Testament characters and teachings by the standards of Jesus. In the courses for the younger grades, this tendency appears in the selection of those Old Testament incidents that further the Christian ideal and in the rejection of those passages that are inferior to it. In the courses for the older grades, there is a disposition to place all Old Testament material in contiguity with Christian teachings and to present the discrepancies between the two in a fair and often fearless fashion. Abundant illustrations of this tendency have been given in the series-chapters.

In the courses that deal with Jesus' life and teaching, the emphasis is placed uniformly upon the ethical and spiritual elements rather than upon doctrinal or miraculous grounds. And in order to substantiate this emphasis, the prophetic materials and those parts of the Old Testament which show the prophetic spirit are more frequently employed. Thus the stories of the prophetic historians, who used the concrete incidents of their national history to drive home the lessons of individual morality and social justice, are crowding out of the graded lessons the more miraculous and catastrophic passages that were formerly employed.

Certain other Old Testament materials that were once much in vogue, despite their dubious morality, no longer appear. One searches in vain through the graded series for the tower of Babel, the deceptions that were practiced by Abraham, the destruction of Sodom and Gomorrah, Jacob's stock-breeding experiments, Micah and his idol, and the exploits of Samson. Cain and Abel appear once, Jephthah twice, Balaam and Balak twice, Hagar and Ishmael three times. The division of the kingdom finds its way into eight lessons, but the causes are generally traced to Solomon's prodigality and the cruelty of his taxation system. Abraham attempts to offer Isaac in nine

different lessons, but usually his misguided faith is ascribed to a false notion of God which Jesus' revelation has supplanted. In other words, Old Testament material that might prove to be valueless or dangerous for the growing child's ethical or spiritual concepts is gradually being abandoned.

One must make the exception, of course, of those texts which aim to acquaint the pupil with the historical and literary material of the Old Testament. Excellent courses of this type exist in every series and serve the purpose of Biblical history or Biblical introduction. They show the religion of Israel in evolution. But aside from such courses, the Old Testament materials that are now employed either serve as a foil for the standards of Jesus, or furnish the background for understanding the development of the personal and social religion which culminated in Jesus, or practically conform to the ideals of Jesus. The discussion of these two CRITERIA suggests the consideration of certain closely related topics, which will be taken up at this point.

3. *The Use of Miracles.* Each series has made some use of those Old Testament stories in which the miraculous element is prominent. A mere glance at the "Tables showing the most commonly used Old Testament passages and books" [5] will show that miracle stories are not listed to any large extent. In fact, only nine distinct miracle stories appear in the tables. There are others, scattered about in the various series, but they appear too infrequently to be included in the tables. For example, the wonder works of Moses and Elisha and many other equally extraordinary and perplexing tales almost never occur in the graded lessons.

A brief examination of the nine miracle stories listed, and the frequency with which they appear in the six series, may not be without interest. The stories and the number of courses in which they occur are as follows:

[5] See Charts and Tables at the conclusion of each series-chapter.

The Red Sea Crossing	17
Elijah at Carmel	16
Healing of Naaman	16
Daniel in the Lions' Den	13
The Plagues	11
Pillar of Cloud and Fire	11
Daniel in the Fiery Furnace	9
Elijah heals child	5
Elisha heals woman's son	4

These nine miracle stories occur in the six series as follows:

The International Graded Series	27	times
The Constructive Studies in Religion	17	"
The Completely Graded Series	19	"
The Beacon Course in Religious Education	4	"
The Christian Nurture Series	9	"
The Abingdon Week-Day Texts	26	"

Out of a total of 102 occurrences, these nine miracle stories are used 44 times for children below GRADE IV, 36 times for children between GRADES IV and VI inclusive, and 21 times for those above GRADE VI. That is, nearly 80 per cent. of the usage of these stories occurs below the age of twelve.

These miracle stories have been treated in three distinct ways.[6] They have been taken as the valid records of events which occurred just as the Old Testament sources report them. And sometimes they have been reconstructed to make the climax more dramatic, and the miracle has been heightened beyond the point which even a literal interpretation would necessitate.[7]

[6] These three ways of interpreting miracle stories have been repeatedly illustrated in the series-chapters.

[7] Note the treatment of the Red Sea story and the Pillar of Cloud and Fire story, in *The International Graded Series,* Kindergarten Division, Lesson No. 8; the treatment of Moses Smiting the Rock, and Elijah and

In other places, the miracle has been "rationalized." E. g., the Red Sea crossing is explained as possible because of the tides, and the Plagues are shown to have been a succession of natural calamities following the spring floods in the Nile Valley. Such events were "inexplicable" to the Hebrews who experienced them and who regarded them as miracles, but they were really the working out of natural law. The use of this method is most frequently found in *The Completely Graded Series* and in the *Beacon Course.*

In still other courses and lessons the miracle is "spiritualized." The story is usually told with fidelity to the original sources, but the point of stress is not the miracle. It is rather the faith or bravery or endurance of some character in the story. Thus, in the incident of Daniel in the Lions' Den, stress is placed on Daniel's courage and faith, not on his deliverance;[8] and in the Healing of Naaman, it is the faith of the little slave girl and her tenderness toward her master that receive the major emphasis.[9]

The use of miracle stories in courses for young children ought to receive more serious consideration. They constitute a problem that is not entirely solved by any of the methods of interpretation just discussed. It is not enough to dismiss the question by saying that the little child is credulous and will not be troubled about the authenticity of some extraordinary event. The problem goes deeper. We are trying, in religious education, to teach the child that God's loving care can be depended upon to help him in every experience of life, and that such help comes to those who understand and obey the natural laws and processes. We do not teach the child to pray

the Jar of Meal, in *The Abingdon Series,* "The Good Neighbor," for preschool age; and the Contest on Carmel in *The International Graded Series,* Grade III, Lesson No. 41.

[8] *The Abingdon Series,* "The Good Neighbor."

[9] *The International Graded Series,* Kindergarten Division.

for miracles nor to expect them—i. e., miracles in the sense of divine interruptions of the natural order. What then but confusion can result in the child's mind if, in his religious instruction, stories are used to substantiate belief in the miraculous, or in which belief in the goodness and greatness of God is made to depend upon miracle.

This does not mean that there is to be no place in the religious curriculum for the study of the subject of miracles. But such a study ought to come when the pupil has developed the ability to investigate evidence, to sift truth from myth, to see the place of miracles in the evolution of religious experience, and to perceive the spiritual value that underlies the Old Testament writers' faith in a God-filled universe.

4. *The Problem of Reconstructing Old Testament Stories.* A tendency common to each of the graded series is the reconstruction of Old Testament stories. In its simplest form it involves the translation of the original passage into the thought forms of the present day. Unnecessary details are omitted and the archaic language of the older English versions gives way to modern speech. This practice is followed in all the courses for the younger grades and is one of the characteristics of the *Junior Bible.*[10] The simplification of vocabulary and sentence structure for little children is unquestionably necessary, but one wishes that the simpler and more familiar phrases of the King James or Revised Versions might have been more frequently retained.

A more fundamental type of reconstruction, however, is the modification of an original passage for the sake of raising its moral or spiritual level. And the question arises whether such a practice is justifiable. To be concrete, how should one portray the character of David? In every series for the elementary grades, he is pictured as faithfully and joyfully tending his

[10] *The Completely Graded Series,* Grades IV–VII.

sheep, courageously defending his country against the giant, loving Jonathan, generous toward the jealous Saul, and tenderly considerate of the lame prince.

In a course for eleven-year-olds [11] he is pictured as ruddy, brave, musical, popular, ingenious, forgiving, tactful, reverent toward God, magnanimous toward his enemies, and a wise and able ruler. These qualities are all to be found in the source material. They are the David that his friends liked to remember. Perhaps they are the *real* David. They are the David that we must teach the children of the earlier grades, if we are to teach him at all.

But they are not the entire David who is pictured in the Old Testament. There are stories about him that reveal the pathetic frailty of his human nature. And the prophetic historian who compiled the ancient records put them in to show the causal beginnings of sufferings and disasters that marred the end of his career. Surely, it is only fair to the Scriptures and to the facts of life to present David as he actually was, in some of the courses for the adolescent.[12]

In the treatment of briefer incidents, likewise, the writer believes that the lesson should be faithful to the main details of the original story. E. g., in dealing with the selling of Joseph to the caravan of merchants, the brothers' act should not be ascribed merely to their treachery, but also to their father's favoritism and to Joseph's conceit and boastfulness. Similarly, in the lesson on Jacob cheating Esau, his trickery should be incorporated into the reconstructed story; otherwise the incident should be omitted. Likewise, in the discussion of the causes of the division of the kingdom, Solomon's intrigues and the cruelty of his taxation schemes should be worked into the ac-

[11] *The Beacon Course,* "Heroic Lives," pp. 91, ff.

[12] This has been done in *The Christian Nurture Series,* "Our Bible," p. 49.

count. This fidelity to the central theme of a single passage has been illustrated in the series-chapters.[13]

Sometimes an Old Testament incident has been chosen and certain of its more favorable details have been blended with other imaginary materials into a story which bears almost no resemblance to the original. This has been done with lessons for the younger grades. It is at best a confusing procedure. It professes to furnish a Bible story, but it does not teach the Bible. It teaches what the author thinks the Bible ought to teach. The writer believes that if the Bible story cannot be used without such modification, it had better be postponed to a later grade in the curriculum and that some other story should be used in its stead.

When the lesson, or a group of lessons, involves an Old Testament book, or a personality who is the chief theme of the book and its reason for existence, the writer believes that justice should be done to the Old Testament portrayal. E. g., Esther is often an example of character reconstruction, done by a process of elimination for the sake of making a better person than the sources would warrant. If only a part of the book is used, Esther may be depicted as a brave and beautiful and patriotic young woman. But if the book in its entirety is used, she has a bitter and partizan and revengeful spirit. Why not place the book of Esther far enough along in the curriculum so that the pupil can understand the racial situation and appreciate the plot of this highly melodramatic story?

In general, there is at the bottom of the outstanding Old Testament stories or cycles of stories some very vital point. And the story should not be used until the pupil is mature enough to comprehend that point, at least in part. Take a familiar story, Elijah at Carmel, which is used sixteen times

[13] *The Constructive Studies in Religion,* Kindergarten Courses "a" and "b."

in these six series. It is used ten times for children below the age of twelve, and for children of such grades, the story becomes a dramatic encounter between Elijah and the priests of Baal, in which a tremendous miracle justifies Elijah's faith in Jehovah's superiority.[14] But the real point of the story is Elijah's conviction that God is a moral being who demands righteousness, as contrasted with the low and immoral idea of Baal; and Elijah's determination to stake his reputation and his life on that conviction.[15] That was the crux of the story and it is its spiritual lesson, and it should not be used until pupils are old enough to see that lesson. Otherwise it becomes a mere *tour de force* with a confusing teaching about the superiority of Jehovah.

5. *The Use of the Old Testament in New Testament Courses.* In contrast with Jesus' use of the Old Testament, its employment in most of the New Testament courses of the graded series is surprisingly meager and relatively insignificant. The majority of these courses merely refer to the Old Testament in order to explain certain allusions to it which appear in the New Testament records. Such usage may be characterized as informational. Its purpose is to make intelligible the otherwise obscure sayings or teachings of Jesus and Paul or other New Testament characters. The following courses come under this category:

The International Graded Series
- Grade VII. *Gospel Stories*
- Grade X. *The Life of Christ*

The Constructive Studies in Religion
- Course 6. *The Life of Jesus*
- Course 7. *Story of Paul of Tarsus*
- Course 11. *The Life of Christ*

[14] *International Graded* Series, Grade III, and *The Abingdon Week-Day Texts,* Grade VI-a.

[15] This point is well developed in *The Completely Graded Series,* Grade V.

Course 13. *A Short History of Christianity in the Apostolic Age*

The Completely Graded Series

GRADE VI. *The Life and Words of Jesus*

The Christian Nurture Series

GRADE VII. *The Life of our Lord*

The Abingdon Week-Day Texts

GRADE IX-b. *Early Days of Christianity*

In these courses, there is scarcely a suggestion that Old Testament poetry, prophecy, and biography played any inspirational rôle in the lives of Jesus or Paul; and in some of them, the reader would hardly imagine that Peter or Paul had ever heard of the Old Testament.

The following courses, however, illustrate a more extensive and significant use of the Old Testament, and they are briefly summarized at this point because of their bearing on the problem under consideration.

The Constructive Studies, in their Kindergarten Course (b) *Religion in the Kindergarten,* and in their Primary Course, *Walks with Jesus in his Home Country,* have furnished a somewhat imaginary, but not improbable, reconstruction of the childhood of Jesus, in which are indicated the Old Testament songs and stories that Jesus loved and that "fired his imagination." This is the type of reconstruction that has been suggested in T. R. Glover's "The Jesus of History," and in John Oxenham's "The Hidden Years."

The International Graded Stories, in a course for GRADE XI, *Christian Living,* provides two lessons (Nos. 47, 48) in which the Old Testament is presented as the source of much of Jesus' thinking and his help in special crises. In a somewhat more extended treatment, Jesus' indebtedness to Isaiah and Jeremiah is developed in the opening chapters of *The Christian Seasons,* a course for GRADE V in *The Christian Nurture Series.*

Three lives of Christ are worthy of special attention. The first is *The Life and Times of Jesus* (GRADE IX-a), of *The Abingdon Week-Day Texts.* The Old Testament serves the usual informational aim. But in addition, the author shows how Jesus learned to know God through the Old Testament stories of men who knew Him; how the law and prophets furnished the basis for many of his religious ideas; and how in the contemplation of his Messiahship and his Cross, he related himself to the ideal of the suffering servant.

The Second is *The Story of Jesus* (GRADE VIII), in the Beacon Course. Here are pointed out Jesus' familiarity with the Scriptures; the light they shed on many of his crucial experiences; the resemblance of his teachings to those of the law and the prophets; and the fact that the Scriptures inspired him and came to him as "personal messages" laden with truth and power.

The third course, and by far the most significant, is Forbush's *The Life of Jesus,* for GRADE XI, in *The Completely Graded Series.* With scholarship, reverence, and imagination, the author has shown the part which the Old Testament played in Jesus' home, in his education, in his attendance upon the national feasts, in his temptation, in his call to be the Messiah, and in his relation to the idea of the suffering servant.[16]

The actual amount of Old Testament material in these three courses is small (Abingdon, 5 per cent.; Beacon, 3 per cent.; Completely Graded, 2 per cent.). But it has been so skilfully woven into the text, as a causal and inspirational factor in Jesus' life, that these courses ought to point the way to a much more extensive usage of the Old Testament along the same lines.

6. *Courses in the Bible as Literature.* Another significant

[16] The use of the Old Testament in these three courses is described and criticized in the series-chapters.

tendency to be noted among the more recent publications of the graded series is the inclusion of courses that deal with the Bible as literature. It is a recognition of the fact that the English Bible is our greatest English classic, and that knowledge and appreciation of its literature rightly belongs to every pupil. It is a recognition of the fact that a purely cultural objective has a valid claim to existence, and that the Bible should be studied as the great literary treasure of the English-speaking world, irrespective of its ethical character or its socializing values.

The International Graded Series provides one course of this sort, *The History and Literature of the Hebrew People.* It is not very successful, however. Its material is poorly proportioned: thirty-three lessons from the historical books, eleven lessons from the prophets, and four lessons from the poetical books. The New Testament is handled in a separate, successive course, and consequently the relationship between the Old Testament and the New is not made clear or significant. Furthermore, the treatment is lacking in literary interest—the very quality which a course of this sort should possess.

The Beacon Course offers no single text of this sort.

The Constructive Studies in Religion have such a course for GRADE V, *An Introduction to the Bible for Teachers of Children.* It is scholarly and cultural and fulfils the expectation which its title suggests, but the lesson treatment is without imagination and the course is sadly ill-timed in the series. Such a course should not be offered the Junior child.

The Christian Nurture Series provides two courses, *Our Bible* and *The Bible in Outline,* for senior high school students. Both embody the fruits of modern scholarship, and both deal with the Old and New Testaments. *Our Bible* traces the growth and development of Hebrew history, thought, and literature, chronologically and simultaneously. It treats the historical and

prophetic books adequately, and handles critical questions in a skilful and interesting manner. *The Bible in Outline* covers much the same ground with a different approach, making more of the comparisons and contrasts between the Old Testament and the New.

The Abingdon Week-Day Texts contain a similar course, *The Bible: Story and Content,* for GRADE X. It takes up the nature and contents of the Bible, the method of its composition, the development of ideas, and then, successively, the books that deal with origins, with heroes, with the monarchy, and the prophets, poets, etc. It is a thorough piece of work.

The Completely Graded Series offers by far the most significant text of this kind in any of the graded series: *The Story of Our Bible, for* GRADE X. It covers the entire Bible. It is scholarly, but it has also a literary quality and a human touch. The author has felt the beauty and grandeur of the Bible and succeeds in making the reader feel it. The first part of the book deals with the New Testament, the fourth part with versions and translations, and Parts II and III with the Old Testament.[17] The writer believes that every church school ought not only to provide a course in the Bible as literature for about the tenth grade, but should also seriously consider the adoption of this course.

7. CRITERION C. Five general observations may be made as a result of the application of this CRITERION to the series under investigation.

A. In the majority of courses which make use of the Old Testament, the material is arranged in chronological fashion. This practice is not conducive to the attainment of the social aim.

B. The majority of Old Testament situations employed—

[17] This course has been described and criticized at length in the chapter on The Completely Graded Series.

and this includes both biographical and historical situations—are not only adult situations, but they are often foreign to the life and problems of present-day society.

C. The Old Testament situations have not generally been used as specific stimuli for conduct responses.

D. What has hindered the employment of the Old Testament for this purpose is the subject-matter-centered principle of curriculum construction, which has so largely dominated religious education.

E. Although social objectives have been recognized and accepted as aims both of courses and lessons, the social aim has frequently been a mere *addendum* to the informational aim, with the result that the lesson treatment has achieved the informational aim and has left the social aim to the local teacher.

But there is also a particular problem which the application of this CRITERION has raised. It is whether the use of the Old Testament and the social-civic aim are compatible in the same course. Here two tendencies are to be noted.

A. In many courses, heavily laden with Old Testament materials, there is no attempt in the lesson treatment to deal with the social objectives. This statement applies to *Kings and Prophets* (*The Completely Graded Series,* GRADE V), a chronologically arranged Old Testament course, packed with adult situations; and to the course *From Desert to Temple* (Beacon Course, GRADE VII), where a slight attempt only is made to provide for conduct activities through dramatizations of chronologically arranged Old Testament incidents.

B. Also, in other courses, which are positively committed to the social-objective type of lesson treatment, there is almost no Old Testament material. This statement applies to *Living at our Best* (*The Abingdon Week-Day Texts,* GRADE VIII-a), in which the Old Testament verses, printed at the end of each chapter, are not woven into the body of the lesson; to *Talks*

to Young People on Ethics (Beacon Course, GRADE XI), a splendidly conceived and executed social-civic course, but which does not include the Old Testament in its discussions or case studies; to *The Christian and his Community* (*The Christian Nurture Series,* Senior High), which attempts to combine "applied Christianity with applied sociology," but does not refer even to the prophetic literature as an aid for social reconstruction.

This separation of the Old Testament from the social aim is strikingly illustrated in two courses offered by *The Constructive Studies in Religion.* They are courses for the Senior High School Division. *The Hebrew Prophets,* a course which does ample justice to the social situations in Israel, and which interprets the social significance of the "servant passages," makes no attempt to apply the prophetic teachings to modern life. The other course for the same grade, *Problems of Boyhood;* which achieves its character-conduct aim, makes no use of the Old Testament.

This separation is even more strikingly illustrated in two sections of a single course, *The World a Field for Christian Service* (*The International Graded Series,* GRADE XII). In the first sections of the course, every social objective is adequately treated—health, home membership, civic duty, economic life, recreational life, and religious life. But there is almost no use of the Old Testament. Then, in the fourth quarter, the course provides three lessons on the life of Ruth, and at once the social objective is forgotten. Is it a mere coincidence that when a course is discharging its social aim it eschews Old Testament materials, and that when it swings into a bit of Old Testament study, it ceases to countenance its social aim? Do lesson writers find the two incompatible?

One remembers certain notable books in which these two objectives have been skilfully combined. Professor Charles Fos-

ter Kent, in his "Social Teachings of the Prophets and Jesus," and Dean Charles R. Brown, in "The Social Message of the Modern Pulpit," did not find the use of the Old Testament and the social-civic aim irreconcilable. Quite the contrary! And the graded series offer a few courses in which this reconciliation has been attempted and achieved.

The kindergarten courses in most of the series are illustrations of this attempt. One of the best is *The Little Child and the Heavenly Father* (*The International Graded Series*), with its lessons on Miriam and Moses, David's care for his father, Ruth and Naomi, and the Hebrew slave girl and Naaman.

The Abingdon Week-Day Texts have two courses of this type, *Citizen, Jr.* (GRADE VII-b), where modern problems are discussed and Old Testament material is integrated with other material that bears on their solution; and *Followers of the Marked Trail* (GRADE VI-b), where the attempt to combine the two ideals is fairly well achieved.

The Completely Graded Series offers *Christian Life and Conduct* (GRADE IX), in which the experiences of the men of Israel are used to shed light on the concrete moral and religious problems of modern youth.

The Constructive Studies in Religion offers perhaps the best illustration of this point in *Lives Worth Living* (GRADE XII-a), a course in which the author combines a study of three Old Testament women—Ruth, Hannah, and Deborah—with the social opportunities and responsibilities that confront young womanhood in the present day.

This rather slight tendency, which these few courses disclose, is perhaps indicative of the way in which the Old Testament usage and the social aim may be combined.

8. CRITERION D. The principle that all material should be comprehensible and vital to the pupil at the age when he is brought in contact with it has been accepted by the editors of

every graded series and by the authors of the separate courses. And so far as the achievement of this principle is concerned, it may be noted that the pupil-centered principle of lesson planning and lesson construction has been increasingly followed in the newer curricula. A glance at the Criteria Charts at the end of the series-chapters will indicate the large number of courses in the newer series which are "positive" to this CRITERION. (E. g., the courses in the Beacon, Christian Nurture, and Abingdon Series.)

It is to be observed also that the application of this CRITERION has ruled out of the curriculum many Old Testament incidents that were much used in former days, or it has postponed to the later grades incidents that were formerly used without discrimination for younger children. Lesson writers have come to see that the study of those bodies of Old Testament material which illustrate the origin and evolution of moral and religious ideas ought to be delayed until the student can bring a maturer judgment to bear upon them. And while it is undoubtedly legitimate to include, in the courses for the younger grades, moral and religious teachings whose full significance cannot be comprehended at the time, nevertheless such teachings should be positive and not negative, and should possess such content values that later study and deeper insight will not disclose their immaturity and inadequacy, but will rather reveal their spiritual and ethical depth.

On the whole, one feels that the lesson writers have not sufficiently considered the effect upon the minds of matter-of-fact children of our literal, Western interpretation of this highly poetical and imaginative Old Testament literature. The question is not merely whether the child can understand the words we use. They may be made quite simple. But can he comprehend the thought forms, the Oriental imagery and love of

the concrete and picturesque, the witchery and romance of the East? Such things call for a type of treatment which is sensitive to the quality of the material as well as to the child, and in this respect the kindergarten writers have been most successful.

They, and usually the writers of lessons for GRADES I, II, and III, have also been more careful, in the selection of Old Testament materials, to use only those passages that may serve as stimuli for the kind of emotional and conduct responses of which the child is capable. But these principles which have been accepted by the lesson writers for the younger grades should be applied in the same fashion and degree to the courses for all the grades.

9. *The Diminishing Use of Old Testament Material.* Another tendency, which is illustrated by the quantitative charts and the tables of passages and books, is the steadily diminishing use of the Old Testament in modern graded curricula. This will be seen in the following comparison of the total percentages of Old Testament materials for the six graded series:

The International Graded Series	30	per cent.
The Constructive Studies in Religion	27	" "
The Completely Graded Series	24	" "
The Beacon Course in Religious Education	13	" "
The Christian Nurture Series	16	" "
The Abingdon Week-Day Texts	17	" "

This tendency can be traced also in the following table, which shows the percentages for courses, grade by grade.[18]

[18] The numbers at the head of the columns indicate courses. H means Home Department; B, Beginners or Kindergarten; I–XII, Grades I to XII inclusive; A, advanced courses above Grade XII. The figures in the columns are percentages. Where two courses are offered for the same grade, their respective percentages are given one above the other. The Constructive Studies are given here in sequence, in the order used in Chapter IV.

	H 1	H 2	H 3	B 1	B 2	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	A 1	A 2	A 3	A 4
International Graded Series				21	4	29	17	39	57	13	73	3	79	10	1	21	13	* 100	2	23	
Constructive Studies				21	4	14	6	53	33	72	1 / 5	100	16	2	2	100	½ / 0	2/10	20	0	
Completely Graded Series				1		13	12	1/10	100	75	1	2	9	14	* 45	2	66	1/10	6/10	1	
The Beacon Course				5	2	4	19	24	1	19	14	98	3	3	2/10	2/10	6/100	4	2	2	3
Christian Nurture Series				11	6/10	8	53	8	0	8	58	0	0	1/10	2/10	* 51	* 63	5	0	1/10	
Abingdon Week-Day Texts	4	18	45 / 66	2		7	15	27	30 / 0	14 / 1	14 / 66	2 / 14	3 / 89	5 / 3	* 37 / 0	2 / 0	6/10 / 2/10 / 0				

It will be observed that each series from the sixth grade on shows a diminishing use of the Old Testament, with the exception of the courses (marked *) which are devoted to Biblical literature.

An examination of the "Tables of Passages and Books" indicates that the Old Testament materials, most frequently employed in the graded series, have, on the whole, been carefully chosen, and that there has been a general disuse of those miraculous, perplexing, and sub-Christian incidents which were much in vogue a decade or two ago. (Cf. Section 2 of this chapter.)

The tables also show a diminution in the use of passages which make little or no positive contribution to Christian thinking. Rather striking examples appear below in Group A.

Again, the tables show that other passages and books, which, as judged by the CRITERIA, are especially valuable for Christian instruction, are either holding their own or gaining ground in the newer curricula. This point is illustrated in Group B.

GROUP A	Inter. Graded	Const. Stud.	Compl. Graded	Beacon	Christ. Nurt.	Abingdon
Garden of Eden	6	2	0	2	1	2
Cain and Abel	1	0	0	0	0	0
Abraham offering Isaac	1	3	4	0	1	0
David's wars	4	1	2	1	2	2
Solomon builds Temple	5	2	2	1	4*	0
Esther	2	2	3	0	0	2

* Probably due to the ecclesiastical emphasis of this series.

GROUP B

The Creation	4	1	0	1	3	6
Brothers selling Joseph	3	3	1	1	2	6
The Red Sea	5	4	4	1	0	5
Ten Commandments	6	5	4	1	5	8
Samuel and Eli	4	7	2	3	3	5
Josiah's reform	3	3	2	2	4	2
Nehemiah, the builder	9	1	6	2	4	3
Ruth	7	7	3	2	1	6
Psalms	1	10	1	1	4	12
Isaiah's call	0	2	3	2	2	1
Isaiah, statesman	4	3 †	5	3	2	3
Jeremiah	5	5 †	14	6	10	6
Ezekiel	2	1 †	4	2	3	4
Amos	4	2 †	6	2	2	4
Deutero-Isaiah	1	2 †	8	4	4	4

† Unusually extended treatment.

10. *The Classification of Aims.* The reader will have noted that the announcement of an aim does not guarantee its realization in a course, and also that the practice of stating aims differs with the various series. In some, the aims are single; in others, complex; some are definite, and others are general and ambiguous. Any accurate classification, therefore, is not easy nor particularly valuable, but an attempt to make one reveals the following facts.

These four types of aims may be distinguished: (1) those that are solely informational; (2) those that combine information and appreciation; (3) those that provide for information, appreciation, and the development of Christian character; (4) the inclusive and complex aim which adds social conduct to

	Type 1	Type 2	Type 3	Type 4
International Graded Series		V, IX, XII	K, I, III, IV, VI, VIII, A-1	II, A-3
Constructive Studies		3, 4, 5 8, 11, 12	(a) (b) 1, 2	9, 10, 16
Completely Graded Series	XII	IX-4, X	K, II, IV, V, IX, XI, XI4	I, VIII
The Beacon Course		V, VII, VIII A-3	III, VI	B-1, B-2, I, II
Christian Nurture Series	S-3	S-2	V, S-4	K-1, K-2, I, II, III, VI
Abingdon Week-Day Texts	IX-b	I, III, V-a, VII-b (alt.) VIII-b, X-a	K, XI-a	II, IV-a, V-a, VII-b VIII-b, X-a

Note. The symbols in the columns above refer to courses according to grade designations. For names of courses, see the tables of contents at the head of each series chapter. No course is reported in these tables which is listed in the Criteria charts as having "no measurable" amount of Old Testament material.

the items named in the other three types. The following table will show the employment of these four types, series by series.

11. *A New Type of Old Testament Course is Needed.* We have traced the steadily diminishing use of the Old Testament in the newer series. We have noted the development of courses which consist solely of New Testament and extra-Biblical materials. We have witnessed the gradual decrease of specific Old Testament courses. The question naturally arises, Whither is this tendency leading?

It certainly does not mean the production and use of more Old Testament courses of the traditional type. Texts that provide for the study of Old Testament history or literature or biography, and whose aims are solely informational and appreciational, already exist in a sufficient number, and many of them, as this study has shown, are excellently edited and written. There will always be a place in the religious curriculum for courses of such a sort. But one fears that in schools of the

more progressive type these courses will not receive the attention which they deserve.

Nor does this study indicate that there will be a diminution in the production or use of extra-Biblical courses. These have steadily increased in number and in worth. There is assuredly a place in every curriculum for courses that will acquaint the pupil with the demands and problems of his own generation, and with the responsibilities for private and public service which the wider social interpretation of Christianity involves. These courses ought to find their way into every school curriculum, not to dominate it, but to give immediate point and purpose to it. There is little danger that such courses will not be increasingly used in the more progressive schools.

But what of the Old Testament? If the claims for its worth that were made in Chapter I are valid, is there nothing to be done except to sit down and watch it slowly disappear from the Christian curriculum? The writer believes that another type of course is possible, and that the beginnings of such courses are already in sight.[19] He believes that this study justifies the statement that such courses will be constructed according to the four following specifications.

A. They will start with the pupil. In a broad way, they will be pupil centered. That does not mean that the materials will be only those which the pupil desires or can select. Least of

[19] *International Graded,* "The Bible and Social Living."
Constructive Studies, "Lives Worth Living"
Completely Graded, "Christian Life and Conduct"
Beacon Course, "A Friendly World"
Christian Nurture, "God with Man"
Abingdon Week-Day Texts, "Tales of Golden Deeds"
"The Rules of the Game"
"Citizen, Jr."
"Hebrew Life and Times"
"Jesus' Ideals of Living"

all does it mean a discussional course built about topics concerning which the pupil knows little or nothing. It will not necessarily be a pupil-initiated project. But the course as a whole and the individual lessons in it will begin where the pupil lives—with his ideas, his problems, his world, his ambition. And its sole object will be to help him to find himself in the largest possible way, in relation to his present world and to his constantly changing and growing life. This involves the complete acceptance of CRITERION D.

B. Second, these new courses will consciously set up social objectives as their immediate and ultimate aims. They will recognize that the purpose of religious education is to help the growing child to adjust himself to every aspect of his social environment, as that is mirrored in his personal health, his home, his vocation, his recreation, and his service to the remedial, political, educational, and religious institutions which constitute the organized life of society. The new type of course will deal with these objectives in a specific and concrete fashion, not in abstract generalities. And it will use, along with other material, those portions of the Old Testament which illustrate the socially desirable qualities, and which portray the socially minded builders of civilization. Jacob and Jephthah and Samson and the whole host of selfish adventurers, together with the exploits of war heroes and chieftains, will disappear, and in their places room will be made for the contemplation and just estimate of Moses and David, Amos and Hosea, Isaiah and Jeremiah, Josiah and Nehemiah, and all those prophetic and cosmopolitan souls who toiled for peace and not for plenty, for justice and not for conquest. And these men and their ideals will not be studied for their own sake, but because of the contributions that they can make to our present civilization. The writer believes, as he has repeatedly pointed out, that certain

non-Biblical courses might greatly to their advantage have used Old Testament materials in this fashion.[20]

C. This new type of Old Testament course will not take it for granted that mere information will translate itself into conduct, or that skills acquired in one sort of experience will carry over as skills into an entirely different type of experience. It will provide a series of graded and cumulative social experiences, in which the pupil may "live out" in his actual environment the truth perceived in discussion and study. For the purpose of religious education is not merely to inform the pupil about religion, but to show him how to live as a religious being. It will recognize that religious experience must be gained through participation in the upbuilding of a better social order as well as through communion with God. The lesson writers, therefore, will press through the Old Testament materials to find the heart of them and their power to stimulate emotional and conduct responses. This procedure will determine their selection of the materials. They will not fall back upon the traditional passages, nor necessarily follow the Old Testament chronology, nor rely merely on the results of a critical exegesis; but they will be guided rather by the human values of the materials, and their probable or verifiable effect upon the pupils' minds.

D. Finally the Old Testament material in this new type of course will be subjected constantly to the standards of Jesus. CRITERION B will be the final test. Generally speaking, the Old Testament material should contribute positively to the question in hand. But where a problem or trait is illustrated negatively by the passage chosen, the illustration ought to be clearly branded as negative and it ought to be contrasted at once with

[20] E. g., "Builders of the Church," *Abingdon,* Grade X-b.
"The Christian and the Community," *Christian Nurture, Advanced.*
"The World a Field for Christian Service," *International Graded,* Advanced.

other teachings that will bring out the positive side. In particular, the parts of the Old Testament which should be singled out for emphatic and frequent use are those which most nearly approach the prophets in their passion for social justice, the heralds of international good-will like Jonah and the Second Isaiah, the heroic builders of the city and the state, like Josiah and Nehemiah, and all those who incarnated in their careers the passion for service and redemption, like Jeremiah and the suffering servant, and who, in their work for a better day, walked humbly with God.

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APPENDIX

APPENDIX

In connection with each of the series-chapters, tables have been given to show the most commonly used Old Testament passages and books. (Cf. 84–85, 121–122, 170–171, 212–213, 249–250, 295–296.)

The exact amount of the Old Testament source materials included in the lesson treatments of a particular incident or book varies widely with the different courses, but, in general, the chapters and verses used are those which are cited below. In the books of Poetry and Wisdom only scattered references appear. In books like Amos and Hosea, the materials are taken from selected portions of the entire book.

Narrative, History, Law

The Creation	Gen. 1:1–2:3; 2:4–25.
Garden of Eden	Gen. 3.
Noah's Ark	Gen. 6–8.
The Rainbow	Gen. 9:8–17.
Cain and Abel	Gen. 4:1–15.
Abraham's adventure	Gen. 12:1–9.
Abraham and angels	Gen. 18:1–21.
Abraham offering Isaac	Gen. 22:1–19.
Abraham and Lot	Gen. 13:1–18.
Rebekah at well	Gen. 24 (parts).
Hagar and Ishmael	Gen. 16; 21:1–21.
Jacob cheating Esau	Gen. 27.
Jacob's dream	Gen. 28:10–22.
Jacob's return	Gen. 32:3—33:15.
Joseph and coat	Gen. 37:1–4.
Brothers selling Joseph	Gen. 37:12–36.
Joseph and butler	Gen. 40:1–15.
Joseph and famine	Gen. 41.
Joseph testing brothers	Gen. 42; 43.
Joseph making self known	Gen. 45:1–15.
Joseph caring for father	Gen. 45:16—46:7, 28–34.
Moses in basket boat	Ex. 2:1–15.
Moses's call	Ex. 4.

The burning bush	Ex. 3.
The plagues	Ex. 7—11.
The Passover	Ex. 12.
The Red Sea	Ex. 13—14 (parts).
Pillar of cloud and fire	Ex. 13:22.
Manna and quails	Ex. 16.
Wilderness wanderings	Ex. 16, ff. (parts).
Ten Commandments	Ex. 20.
Moses' death	Deut. 34.
Joshua's conquest, Canaan	Josh. 1, ff.
Report of spies	Num. 13: 17, ff.
Gideon	Judg. 7.
Jephthah	Judg. 11 (parts).
Balaam and Balak	Num. 22—23.
Samson	Judg. 14, ff. (parts).
Deborah and Barak	Judg. 4—5.
Samuel and Hannah	I Sam. 1—2:21.
Samuel and Eli	I Sam. 3.
Saul made king	I Sam. 9—10.
David, shepherd boy	I Sam. 16:11–13; 17:34, 35; Ps. 23.
David and Goliath	I Sam. 17.
David spares Saul	I Sam. 24.
David and Abigail	I Sam. 25.
David plays for Saul	I Sam. 16:23.
David and Jonathan	I Sam. 20; II Sam. 1:17–27.
David and Bathsheba	II Sam. 11.
David's wars	I and II Sam. (parts).
David and lame prince	II Sam. 9.
Death of Saul	I Sam. 31.
David and Absalom	II Sam. 18.
Solomon builds Temple	I Kgs. 5—8 (parts).
Solomon's kingship	I Kgs. 10:14—11:43.
Queen of Sheba	I Kgs. 10:1–13.
Division of kingdom	I Kgs. 12, ff.
Elijah at Brook Cherith	I Kgs. 17:1–16.
Elijah at Carmel	I Kgs. 18.
Elijah rebukes Ahab	I Kgs. 21.
Elijah heals child	I Kgs. 17:17–24.
The still, small voice	I Kgs. 19:1–14.
Elijah calls Elisha	I Kgs. 19:15–21.
Healing of Naaman	II Kgs. 5.
Elisha at woman's house	II Kgs. 4:1–16.
Elisha healing woman's son	II Kgs. 4:17–37.

Josiah's reform	II Kgs. 22—23; Deut. (parts).
Nehemiah, the builder	Nehemiah I—6, 13.
Ezra's prayer	Ezra 9—10.

THE SHORT STORY

Ruth	Ruth.
Esther	Esther 1—8.
Jonah	Jonah.
Daniel refusing food	Daniel 1.
Daniel in lions' den	Daniel 6.
Daniel in furnace	Daniel 3.

POETRY AND WISDOM

Job	Job (parts).
Psalms	Psalms (scattered).
Proverbs	Proverbs "
Ecclesiastes	Eccl. "
Songs of Solomon	S. of S. "
The Lamentations	Lam. "

PROPHECY

Isaiah's call	Is. 6.
Isaiah, the statesman	Is. 7, 8, 31, 36—39.
Jeremiah writes book	Jer. 36.
Jeremiah, political prophet	Jer. 1, 2, 4, 8, 12, 18 (parts) 19, 20, 22, 24, 27, 28.
Jeremiah's spiritual messages	Jer. 7, 31, 32, 35.
Ezekiel	Ezek. 33, 34, 37 (parts), 40–48 (references).
Amos—justice	Amos.
Hosea—love	Hosea.
Micah vs. sacrifices	Mic. 6:6–8.
Haggai, builder	Hag.
Deutero-Isaiah, general	Is. 40, 45, 52, 55, 58, 61 (parts).
Deutero-Isaiah, servant passages	Is. 42, 43 (parts), 53.
Zechariah	Zech. 1–8 (parts).

APOCALYPSE.

Daniel	Dan. 2, 7—12.

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